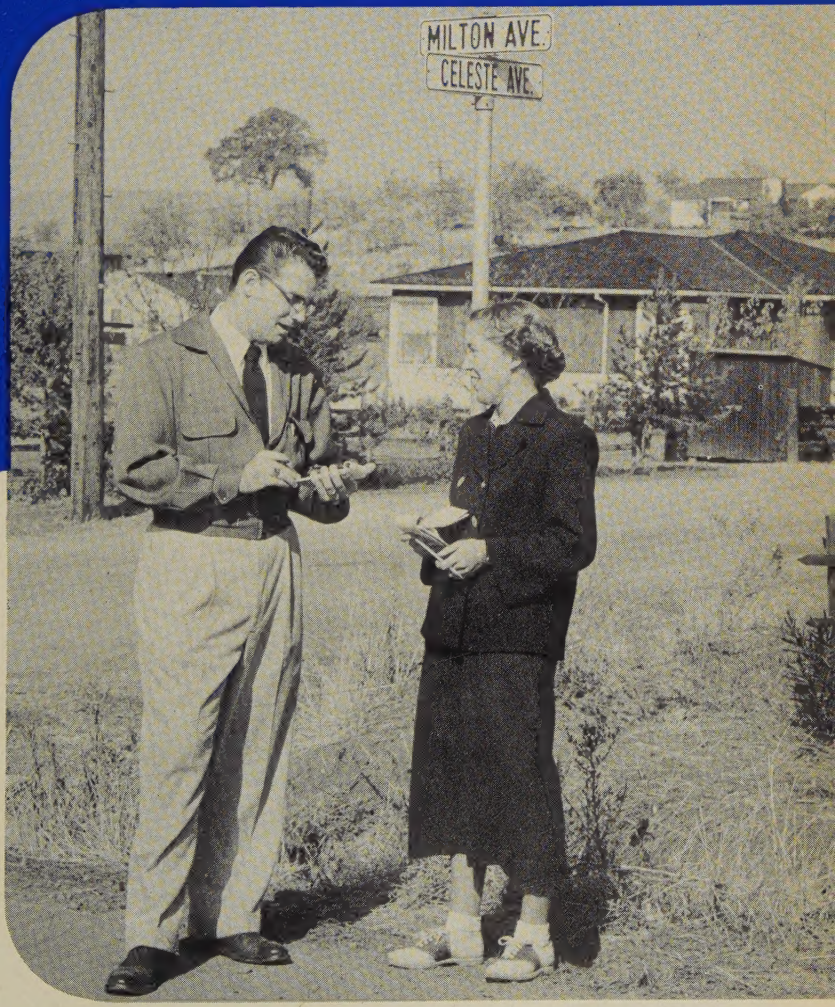
The LUTHERAN



PACIFIC LUTHERAN
HEOLOGICAL SEMINARY
THE LIBRARY

SURVEY

Seminary students investigate new home mission field

Vol. 36, No. 10

DECEMBER 9, 1953

10 CENTS

RECOMMENDATION

ONE DAY I WAS ASKED by a church official of another denomination to bring a Bible and to read a passage at a special service. Being accustomed to having Bibles at church and reading from them during services, I had never given much thought to having a Bible to carry with me for any service. As I looked over my collection I picked out the one which looked best, but that was none too good, for it was well worn.

ARRIVING AT THE appointed place and meeting the ecclesiastical dignitary, I began to apologize for the appearance of my Bible, saying, "Nevertheless, it is the best-looking one I have."

He replied, "Don't apologize! I'm glad to see your Bible looking like that. It's the best recommendation you could have. You Lutherans have a reputation for being biblical, and it must be deserved. Every time I see a Lutheran pastor with a Bible, that Bible looks well worn and used."

—W. R. SIEGART

The LUTHERAN News Magazine of the United Lutheran Church in America

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor
Richard T. Sutcliffe, George H. Straley, Assistant Editors. Edmund W. Jones, Art Director
Staff Writers: Norman Berner, Margaret A. J. Irvin, Earl S. Rudisill, Robert E. Van Deusen
COMMITTEE ON CHURCH PAPERS: The Rev. Edward T. Horn, D.D., Chairman; the Rev. Robert D. Hershe S.T.D., Secretary; Mr. Hjalmar Bjornson, the Rev. Ernest J. Hoh, Litt.D., Mr. John George Kurzenknab the Rev. George E. Meetze, Dr. W. Emerson Reck, Rev. Joseph Sittler, Jr., D.D., Rev. Paul E. Valentir
PUBLISHED WEEKLY by the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pennsylvar H. Torrey Walker, Business Manager. C. A. Bongarzone, Circulation and Advertising. Harry B. Ward, Associa Circulation Manager

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN,** 1228 Spruce Street, Philadelphia 7, Pa. Please allow four to six weeks for changes of address and renewal orders to become effective. To insure accuracy on changes of address, please include present address sticker together with your new address.

Subscription Price, $3.50 a Year. Copyright, 1953, by the United Lutheran Publication House Printed in U.S. Entered as second-class matter, October 29, 1923, at the Post Office, Phila., Pa., under act of March 3, 18

THIS WEEK in *The* LUTHERAN

OUR VETERANS AREN'T FORGOTTEN - By Albert P. Stauderman 12
Board of Pensions meets emergency needs of retired pastors

WEHRHAN AND THE HAND OF GOD - - By George Straley 15
Tribulation and triumph in the life of a DP

CHRISTMAS MEANS COMPASSION - By Harding W. Gaylord 18
Human needs and divine example in gift-giving

COMMUNISM CLASHED WITH THE CHURCH - By Thomas I. Lee 21
Christian religion goes underground in Red China

SHE COULDN'T GET TO SLEEP - - - - By Ruth Esbjornson 24
On a dark street, a housewife finds a bright new attitude

TAKE TIME TO BE GLAD - - - - - - By Ruth Hayward 28
A child can teach us happiness and appreciation

NEWS

Church in the News - - - - - - - - - - - - - - 4

Washington: Eisenhower Speaks Out - - By Robert E. Van Deusen 10

Canadian Affairs: Good Neighbors - - - - By Norman Berner 11

Overseas: Sweden - - - - - - - - - - By Sten Rodhe 34

News in the Churches:

California - - - H. L. Logan 39
Dist. of Columbia - Ruth Blackburn 40
Florida - - - - W. E. Pugh 40
Georgia-Alabama - F. C. Jones, Jr. 38
Hawaii - - - Clarice Allport 37
Iowa - - - - Alfred Beil 41
N. Y.: Buffalo - - F. L. Jensen 44
Pa.: Allentown - - - - - - 35
Pa.: Philadelphia - Carl Weber 36
Rocky Mountain - O. F. Weaver 46

Story of the Week - - - 37
People - - - - - - 39

FEATURES

Five Make a Family: How Much Time? - - By Margaret A. J. Irvin 29

Personal Problem Clinic - - - - - - - - By Earl S. Rudisill 31

Books - - - - - - - 32
In Conclusion - - - - 50

COVER PICTURE. Thirty-three students and faculty members of Pacific Seminary recently conducted a survey of Walnut Creek, Calif., for the Board of American Missions. Comparing notes about Lutheran families they found in the new neighborhood are students John Lindstrom, of Snyder, Nebraska, and Marion Gercke, of San Francisco, California.

THE CHURCH IN THE NEWS

Christ in Christmas

As usual in December, customers this month were elbowing their way through department store crowds to buy Christmas cards. As usual, most of the cards are decorated with Santa Claus, snow scenes, or jolly Englishmen drinking in taverns.

"One out of every five Christmas cards now has a religious motif," the National Association of Greeting Card Publishers announced. Demand for cards of specific Christian character "has doubled since World War II," the association says. (Cards actually on display in the average big-city card shop or department store don't come anywhere near the one-to-five ratio reported.)

A four-year campaign by Dr. Jesse M. Bader, National Council of Churches staff secretary, has stimulated demand for biblical cards. He appealed to Christmas card publishers to use religious illustrations and messages in larger proportion. Christmas has become "so commercialized," Dr. Bader says, that "the wrong impression is left on the minds of children and young people. We need to recover the meaning of Christmas a found in the story of the birth of Chris . . . Everything else is secondary."

Christmas parades

Chamber of Commerce Christmas pa rades would put biblical scenes in th foreground, it was agreed this year i scores of American cities. Santa Monica California, began its Christmas season o Dec. 1 with a procession of 600 robe choir singers. Church bells were ringin as a multitude of miniature electric star were turned on in downtown streets About 80 per cent of store-window dis plays center around Nativity themes.

In Baton Rouge, Louisiana, the annua Christmas parade would be "entirely spiritual in nature, said Junior Chambe of Commerce president Bert Turner "We hope to focus the community's at tention on the true significance of Christ mas as the birthday of the Christ child."

The North Wilkesboro, North Caro lina, parade on Dec. 2 consisted entirely of floats representing biblical events. Churches of Racine, Wisconsin, entered floats depicting the Nativity in a parade

CHRISTMAS CARDS THIS YEAR

Manufacturers say one out of five has religious theme

Negro is "layman of the year"

Churchmen of Washington, D. C., named Woolsey W. Hall, a Negro, as the city's "layman of the year" at a luncheon on Nov. 21. He is "a leader of men" and "servant of the church universal," the Washington Federation of Churches said.

Mr. Hall retired as a purchasing agent of the U.S. Treasury in 1949 after 46 years' service. He is a former member of the District of Columbia Board of Education. "As I go into the shadows of the eventide of life, this award comes as the most significant and gratifying satisfaction I have received," Mr. Hall said.

Among the luncheon guests was Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches. Most Europeans think Washington is a city where political quarrels are the chief occupation, he said. "It is a happy experience to see here a completely different aspect of Washington life—a positive aspect, where people are living and working together and not engaged in any particular contest."

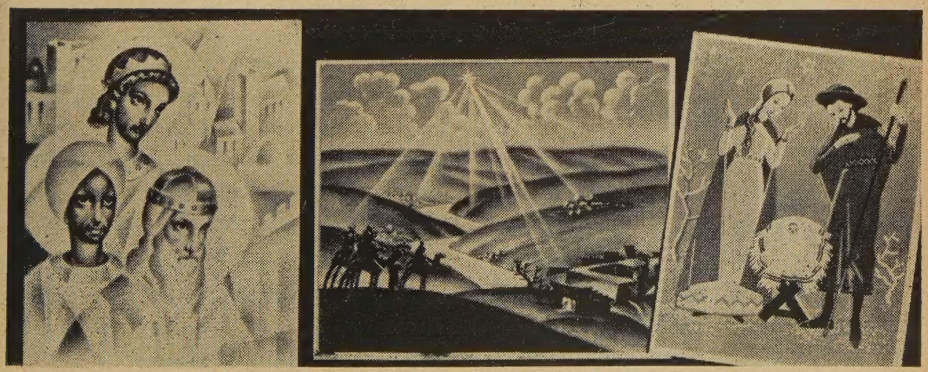
Race segregation has crumbled in Washington in 1953 more rapidly than anywhere else in America. Restaurants and hotels dropped the color line, and recently several theaters have experimented in this direction. Following selection of a nonsegregated theater for showing *Martin Luther*, Loew's Capitol Theater disregarded the race ban in showing *The Robe*. Several others have followed this example.

Oxnam is clergyman of the year

Methodist Bishop G. Bromley Oxnam had been awarded more space in American newspapers and magazines in 1953 than any other clergyman. His counter-attack on the House Committee on Un-American Activities, which listed him as a leading Red-fronter, made the bishop a box office attraction in lecture halls throughout the country.

Each month Bishop Oxnam became a trifle sharper in denouncing 1) "the book-burners," 2) "the circulators of lists of so-called subversives based upon falsehood," and 3) "the half-witted without ideas, who would silence speakers and threaten the representatives of the people." All three groups, Bishop Oxnam told clergymen in Harrisburg, Pennsylvania, on Nov. 17, are "termites destroying the very foundations of the free republic."

"Light," said Bishop Oxnam, "is an



THE CARDS ARE HARD TO FIND

Ninety-five out of 100 in average store are secular

effective germicide. Americans must turn the light upon the gutters from which emerges a leadership that, in the name of patriotism, would infect our people with the virus of the police state."

Bishop Oxnam demanded that "the light be turned upon men who would capitalize upon hysteria for political advantage, upon those coalitions of reaction that play upon the fears of honest men for purposes of monetary reward."

Blast from Buffalo

Dr. Paul S. Heath, prominent Presbyterian minister in Buffalo, joined the chorus of those denouncing Congressional investigators for charging that many American clergymen are Red-tinged.

Congressional committees accept the word of former Communists in condemning individuals "without trial or defense," said Dr. Heath. What is the meaning of this "broadside attack on the Protestant clergy?" he asked. "It is hard to avoid the conclusion that once you have discredited the clergy and submerged the church—which has a responsibility before God to be the conscience of the nation—you have done away with the major source of spiritual judgment upon any of our actions as political leaders or as a nation."

Attempts to discredit the American Protestant clergy have "a startling resemblance," said Dr. Heath, to the "Communist technique of wiping out the church."

Theologian to be editor

New book editor of the United Lutheran Publication House is to be Dr. Helmut T. Lehmann, who has been president of Waterloo College and Seminary in Ontario since 1944. Dr. Lehmann's resignation at Waterloo was announced

DR. HELMUT T. LEHMANN
To be book editor

last week. He begins the new work at ULPH headquarters in Philadelphia on Jan. 1.

Dr. Lehmann, who is 39 years old, will develop publishing programs of the Muhlenberg Press. He is author of a recent Muhlenberg Press book, *Heralds of the Gospel.* He is a native of Tacoma, Washington, and was graduated from the University of Saskatchewan and the Saskatoon Seminary in 1937. He received the Ph.D. degree from the University of Erlangen following two years of graduate study in Germany. Before going to Waterloo he was pastor for four years in Winnipeg and was for one year on the faculty of Wittenberg College and Hamma Divinity School.

Religion in school

A schoolboy crime wave in American cities was stimulating numerous citizens to reconsider the question of public-school instruction in religion.

In Winnipeg, Manitoba, a Roman Catholic archbishop, Philip F. Pocock,

said that public school instruction in which "divine truth is deprived of its due pervasive influence, is slowly warping the minds of our youth and preparing them to accept the philosophy of materialism."

In Pittsburgh the chief executive of the Presbyterian Church USA, Dr. Eugene Carson Blake, proposed "the reworking of the whole public school curriculum from primary grades to university level, and in all subjects, to root out the secularist and humanist assumptions on which it is too largely based." He said that Christian teachers in public schools "dare not in the classroom even hint of their own personal faith."

Dr. George N. Shuster, president of New York City's Hunter College, said, "Education is rapidly becoming the only area of American cultural life from which religion is excluded." Dr. Clarence Linton of Columbia University's Teachers College told school superintendents of 38 cities that public schools should introduce factual study of religion where it is "intrinsic to whatever area of human experience is being studied." He said that although public schools "dare not teach what to believe," they should encourage pupils "toward a vigorous, personal reaction to the challenge of religion."

Methodists in a national conference on Christian education said "there is much evidence of growing concern on the part of parents and public educators for more effective training of American children so that God and vital religion may come to have their rightful place in the lives and affairs of the American people."

Not much 1953 progress

Results of 1953 efforts to establish more religious instruction in American public schools were not notable.

Twelve of the 48 U.S. states require daily Bible reading, and 26 others permit it. This year Methodists campaigned in Wisconsin to restore public-school Bible reading, discontinued in 1890 when Roman Catholic parents won a state supreme court decision upholding their objection to school reading of the King James (Protestant) translation. The Wisconsin court ruled that the Bible is sectarian literature not to be included in lists of books approved for public school use.

In Iowa, where Bible reading is permitted, the 1953 legislature adopted a resolution encouraging each public school "to give the Bible a prominent place in its library and a proper place in its course of study, especially in history and literature." California legislators deadlocked on a Bible reading bill, but showed signs of bringing up the question again in 1954. The Illinois legislature killed a Bible reading bill.

Half a dozen Southern states permit church-sponsored teachers to give religious instruction to public-school classes during school hours. Some Baptists joined Unitarians in North Carolina this year in opposing the practice. They claimed the classes come under the ban of the U.S. Supreme Court McCollum decision (1948).

More Protestants in Austria

Refugees settling in Austria have more than doubled the Protestant population of the country, according to a recent census. Among 6.9 million Austrians there are 429,689 Evangelicals, mostly Lutheran, it is reported. The 1910 Protestant population was 206,000. Most Austrians are Roman Catholic.

Severe limitation of Protestant liberty by the Roman Catholic majority in former years has disappeared, said the Lu-

theran bishop, Gerhard May. Co-operation of the churches has been increasing since the Nazi occupation. "A turning point in the 400-year history of the two churches" was a "direct result of Hitler's threat to Christianity," he said. "The churches began to co-operate on such matters as refugee problems and government interference with religious instruction in the schools, and continued their co-operation after the war."

Last year the Roman Catholic archbishop of Vienna, Cardinal Innitzer, urged Roman Catholics to contribute to a fund for reconstructing a Protestant school in the city. He said Protestants have "shown goodwill in co-operating with Catholics in matters of charity, morality, and religion."

Egypt defends Christian rights

Grim tolerance was the best Christians could expect in most Moslem countries. Often, instead of tolerance, there had been fanatic persecution.

Egypt's new dictator-president, Mohammed Naguib, has changed the situation drastically in his country. Last month he announced that Christian pupils in government-operated schools may be given lessons in the Bible and Christian ethics, with the government paying the instructors. Only the Islamic religion was taught in government schools in the past.

Textbooks for the Christian courses have been prepared by a committee of Coptic and Evangelical Christians. Most of Egypt's million Christians are Copts.

HARRY TRUMAN STOOD HERE

A corner of St. Peter's Lutheran Church in Manhattan got its picture on page 1 in New York City newspapers when former President Harry Truman, on an early-morning stroll through the city streets, stopped at Lexington Ave. and 54th St. to pose for UP cameramen. Bulletin board announces a Sunday sermon in St. Peter's by Dr. R. H. Gerberding, executive secretary of the ULC Board of American Missions

Obstacles to construction of Christian churches have been removed by Naguib. Church equipment can be imported from other countries without payment of customs duties. President Naguib is a devout Moslem, but attended a Coptic church service last Easter. He also visited a Protestant church in Cairo where the pastor gave him a Bible, saying, "We give you the very best thing we can give."

Attacks on any church, synagogue, or mosque will be considered treason, the president has announced.

Stores stay open

A church effort to persuade Indianapolis groceries to close on Sundays has failed.

The effort was launched by Methodist Bishop Richard C. Raines of Indianapolis and a group of ministers of the Methodist Church. The Church Federation of Indianapolis took over the idea as an interdenominational plan. Roman Catholic Archbishop Paul C. Schulte pledged the committee his support.

Most of national food chains represented in Indianapolis agreed to close on Sundays if all of the supermarkets advertising in the city's newspapers would do so also. It was impossible to obtain unanimity on the matter.

Italian monks combat Reds

Roughest place in western Europe for Roman Catholic priests is in Emilia, an 8,000-square-mile area of northern Italy. It is the chief Italian Communist stronghold.

Into "the triangle of death" the Roman Catholic archbishop of Bologna, Cardinal Lercaro, had sent "flying squadrons" of priests and monks this month. Each group has an automobile which is equipped with loudspeakers and motion picture apparatus.

Clerics for the task are chosen for their physical strength rather than for theological knowledge. By their courage they are expected to rally Roman Catholics of the area who have been terrorized by Red tactics. More than half of the residents of the area support Communist candidates in elections. Forty-six parishes in the archdiocese are without resident priests.

And so forth

Ministers' wives should refrain from telling secrets to members of the congregation, it was agreed at an Arkansas conference of wives of Baptist clergymen. "If you want your husband to serve where he is most needed, you won't confide in church members," one woman said. Others agreed that fairly often a clergyman is obliged to change churches because of a "conversational slip" by his wife . . . One Arkansas minister's wife said it's best to wait until Wednesday before offering any criticism of the pastor's Sunday sermon.

Only one small denomination is using church school lesson material that is "definitely anti-Semitic," it was reported by a Yale Divinity School research group engaged in a two-year study of the subject. Editors of denominational study books "welcomed our help to avoid spreading prejudices and to promote good will and understanding," said the Rev. Bernhard E. Olson, who is directing the study.

Jehovah's Witnesses were refused permission to hold meetings in National Guard armories in Indiana by Adjutant General Harold A. Doherty because their views "are diametrically opposed to ours," he explained. The Witnesses are opposed to military service.

Washington

EISENHOWER SPEAKS OUT

PRESIDENT EISENHOWER did some plain talking about what it means to be an American. The occasion was a banquet of the Anti-Defamation League of B'nai B'rith, a Jewish organization which had just given him its "America's Democratic Legacy" award. His real audience was made up of millions of Americans watching TV in their living rooms.

The president said he had been "briefed and briefed and briefed" on civil liberties by his staff. But he ignored his prepared script and talked off-the-cuff, putting into words his own deep convictions. He borrowed his text, he said, from the old-time Fourth of July orators: "I'm proud to be an American."

The thrust of his remarks was that there must be no weakening of the American code of fair play. A sneak attack, whether with a weapon or with unfounded accusations, is not the American way of doing things. In this country, every man should have the right to meet his accuser face to face. "He cannot assassinate you or your character from behind without suffering the penalty an outraged citizenry will impose."

If we are to continue to be proud that we are Americans, Eisenhower said emphatically, we must see to it that this code is not broken. We must insist on our right to speak our mind and be protected in it.

Taking the reins?

What did the president mean by his outspoken declaration? Was he simply putting himself on record, as he did in the case of J. B. Matthews' broadside at the Protestant clergy? Or did he really intend his words to be a prelude to action?

Many Americans of both parties have become deeply concerned over the growing trend toward infringement of civil liberties in the name of security. In Congress it has shown itself in the multiplication of investigations, the struggle to see which committee shall get the headlines, the growth of trial-by-innuendo. In the executive branch, a spirit of distrust and suspicion pervades many agencies through inept handling of the security-loyalty program. Fear of Senator McCarthy by government administrators has become almost a psychosis.

PRESIDENT EISENHOWER'S concept of "government by consultation" has kept him from taking a strong stand against elements in his own party with which he deeply disagrees. He has been inclined to seek compromise solutions of touchy problems. As a result, his leadership on behalf of his own ideals of government has been lacking in aggressiveness.

The people who elected Eisenhower thought of him as a strong leader. A feeling of disappointment is beginning to appear among his admirers. Many people throughout the country were cheered by the courage of his words over the TV network. If this is followed by positive action to translate ideals into reality, confidence may be restored. It is time the president took the reins.

Television has added a new dimension to politics. It is a pipeline to that growing group of voters who do their own thinking. It will play a large part in the results of next year's elections.

—ROBERT E. VAN DEUSEN

Dr. Van Deusen is the Washington representative of the Division of Public Relations, National Lutheran Council.

GOOD NEIGHBORS

IT IS PROBABLE that nowhere else are there two countries existing side by side that are on better terms with each other than are the United States and Canada. But even between neighbors misunderstandings—and even real grievances—may arise. To avoid causes for complaint it is wise to visit the neighbor occasionally and see things from his side of the line.

Last May, Prime Minister St. Laurent made a trip to Washington to talk over the neighborly interests of Canada with U.S. government officials. In mid-November, President Eisenhower returned the visit with a two-day stay in Ottawa.

Parliament had just assembled for its annual session, and the president was invited to address a joint meeting of the House of Commons and the Senate. What he said may be summed up under the three broad heads of: military defense, international trade, and the St. Lawrence seaway.

WHEN THESE countries are called to face a common enemy, neighbors are naturally drawn close together. Few Canadians, therefore, would take exception to the president's call for "action" on continental defenses (largely in Canada's northland) against atomic attack.

Said Mr. Eisenhower, "Beyond the shadow of the atomic cloud, the horizon is bright with promise. For we, Canada and the U.S., shall use carefully and wisely the God-given graces of faith and reason as we march together towards it —toward the horizon of a world where each man, each family, each nation, lives at peace in a climate of freedom."

When neighbors are in competition, the chances for unfriendly feelings increase. Canadians have been quite sensitive lately to moves to curtail, either by import restrictions or high tariffs, the sale of certain of their products in the U.S. They listened closely and applauded when the president declared:

"The free world must come to recognize that trade barriers, although intended to protect a country's economy, often in fact shackle its prosperity. In the United States there is a growing recognition that free nations cannot expand their productivity and economic strength without a high level of international trade."

The applause died away, however, when he added that Canada and the U.S. could not risk sudden dislocation in industry and agriculture by "hasty decisions" on freer trade.

Just a few days earlier announcement had been made of a joint commission set up to deal with trade problems between the neighbors. It looked like a good idea. But one cartoonist picked out what many Canadians feel is its most serious drawback. He portrayed the members of the commission sitting on a teeter-totter balanced over the trade fence. Unfortunately the teeter wouldn't work—Congress was weighting down the U.S. side!

When neighbors try to do a co-operative job, there are bound to be differences. So it is with the proposed but long-delayed St. Lawrence seaway, on which Canada is ready to join with the U.S.

President Eisenhower considers the seaway "a vital addition to our economic and national security." He told Canadians that the co-operation of the U.S. is "inevitable, is sure and certain." He did not, however, answer the question that came at once to his hearers' minds: "How long does it take to accomplish the inevitable?" —NORMAN BERNER

Our Veterans Aren't Forgotten

By ALBERT P. STAUDERMAN

Board of Pensions uses special gifts provided by individual to meet the emergency needs for many retired pastor

IN A SMALL WESTERN CITY an old pastor sat down at the kitchen table in his tiny apartment and with a shaky hand penned a letter. "I am glad to be back from the hospital and able to thank you again for the monthly pension check," it said. "After paying rent out of it, we have about 50 cents a day left for food, clothing, fuel, etc. In plain words, it is pretty tough, but we are thankful we have that. The doctors want me to have a special diet, but I guess I can manage without it. It is too bad this sickness came upon me so suddenly and unexpectedly."

A few days later that letter arrived on the desk of Dr. Thomas L. Cline, executive secretary of the Board of Pensions of the United Lutheran Church. It was similar to dozens of others received in the course of a year and it set into action a procedure which has brought help and comfort to many of the ULCA's aged pastors and families.

An application for emergency assistance was on its way to the distressed pastor in a matter of hours. A communication was dispatched to the pastor's synod president, asking for further information about the situation.

Not long afterward another letter came into the Pension Board offices from that same pastor. "What a happy and pleasant surprise when we opened your letter this afternoon. Thank you most sincerely for that emergency check. You have no idea how truly grateful it makes my wife and me. Now I can have som of the special food in my case."

THE FILES OF THE Board of Pension in its new offices on the fourth floor the Bailey Building in the heart of Phila delphia's business district, are cramme with similar documents expressing a preciation from the church's veteran for emergency help given them. A shor time ago the board changed its nam from "Board of Pensions and Relief" t the brisker and more businesslike "Boar of Pensions." But its program of com passionate help goes on unchanged. Re lief may no longer be a part of the nam of the board, but it is still administere unceasingly. In addition to the intricat contributory pension plan, the Famil Protection Plan and the other official sys tems approved by the church, it carrie on a ministry of mercy made possibl by gifts received through its annua Advent appeal.

"Our biggest problem is trying to ad minister a fund that is not adequate, Dr. Cline says. "From the small amoun we receive we simply cannot respond t all the worthy appeals brought to ou attention. Some synod presidents hav special emergency funds on which the can draw, and that helps, but man worthy needs must go unmet under th present situation."

LAST YEAR, about 550 contributors sen the board $12,700 for relief work. Th Women's Missionary Society added an

other $5,000. This total of $17,700 was expended during the year. "We can't build up a backlog with this fund," Dr. Cline explains. "It's given to us to be used promptly and effectively." To meet the minimum needs which come to the attention of the board each year, the annual fund should be at least $25,000, he says.

An appeal is made each year to individuals to assist the board by contributing to its emergency relief fund. No high-pressure campaign for this purpose can be conducted, nor do the benevolence funds of the ULCA find their way into it. They are used only for the regular pension program. The emergency fund is gathered during the Advent season, with December designated as "Christian ministry" month in the calendar of causes. During this period the Board of Pensions is permitted to inform the church of its work and to "solicit individuals for the work of special relief, but take no general offerings."

LETTERS WHICH COME into the board's offices in gratitude for the special assistance it is able to render are touching. "I am very thankful for the emergency assistance of $100 which will pay the surgeon's bill. I am still in a wheelchair but hope to be able to get on crutches sometime this month" . . . "It is wonderful to be remembered when you get too old to work in God's Kingdom. I have been a semi-invalid for the past 10 years" . . . "How grateful I am. Many times I was worried and did not know how to make ends meet. Your check enabled me to buy the hearing aid I needed . . ."

There are many, many more, of course, but these serve to illustrate one facet of the work being done by the Board of Pensions with the funds provided by special gifts from individuals and groups. The realization that this is only a "sideline" of the board's work may come as a surprise to many. Its chief program is the systematic conduct of the pension programs, both contributory and non-contributory, officially conducted by the ULCA.

Under the contributory pension plan, congregations and pastors pay a monthly percentage of the pastor's salary into a trust fund, which will provide a modest but livable income for the pastor when he retires. Under the non-contributory plan, money provided from the ULCA budget and various other sources is distributed to retired pastors and their widows. Pastors entering the ministry after 1952 are not eligible for the non-contributory pension and eventually (some time after the year 2,000) all ULCA pastors will be included in the one contributory plan.

A QUARTET OF INNOVATIONS will go into effect on Jan. 1 at the board's offices. For one thing, there's good news for the entire family of 1,279 pensioners. Starting in 1954, the minimum pension for a retired pastor will be $900 an-

nually. This increase was voted by the Seattle convention, and still under consideration are plans by which it may be raised to $1,200 minimum at some future date. The basic pension is still only the tiny $300 a year which for so long was the pitiful total. Additions from increased benevolence giving and special allocations have made possible the present $800, which will be raised to $900 in January.

The second innovation is drawing cheers from the busy staff at the pension board headquarters. Previously, each source of pension funds has been tapped through separate checks, with the result that some retired pastors have received as many as four separate small checks in the course of a month. Now all payments will be made in a single check at the close of each month.

Another innovation is the increased benefits under the Family Protection Plan, which will now provide as much as $5,000 for the widows and children of pastors who die younger than age 41. The fourth member of the quartet is the increased income expected under the contributory plan, with congregations to pay 8 per cent of the pastor's salary and the pastor 4 per cent, a total of 12 per cent of the annual salary. These higher payments will provide for increased deposits in each member's account and will help raise the pension to which he will be entitled upon retirement. Young men entering the plan will be able to retire on about one-half their average annual salary after about 3 years' service.

CONGREGATIONS which have been in the plan are permitted to decide whether or not they wish to pay the increase percentage, the Seattle convention decreed. However, Dr. Cline reports that 95 per cent of all congregations—a 19-to-1 ratio—have chosen to provide the larger amount in order to help provide more adequately for pastors when they retire.

Dealing with facts and figures, bank deposits and pension checks may not seem to be a stimulating means of expressing human warmth and sympathy. Insurance companies are often considered impersonal, aloof and unemotional. But the offices of the Board of Pensions exude a different atmosphere in these pre-Christmas days.

Sensitive to the needs of aged and infirm veterans of the Cross, who are scattered all over the country, the members of the Board of Pensions and the executive secretary find that there are many cases where their interest and sympathy help make life a little happier. The older pastors and their widows aren't forsaken and friendless. Through its constituted agency, the church shows that it cares. The years to come will be gladder and more secure for all those set aside for the Gospel because of the gifts and wise provision being made by congregations and Christian people everywhere.

THE HERALD of God is commissioned to proclaim the kingdom of God by word of mouth. When Jesus commissioned the twelve, He did not ask them to read his words or to write them but to proclaim them. God does not send books; He sends ambassadors.
—H. T. LEHMANN in *Heralds of the Gospel* (Muhlenberg)

GUENTHER WEHRHAN and the HAND OF GOD

By GEORGE STRALEY

Forced to fight for Hitler, condemned to be executed, this DP "professional" finally got the break he wanted

LIFE FOR 34-YEAR-OLD Guenther Wehrhan has been just one break after another, but most of them were bad.

He was in England when he would rather have been in Germany; in Germany when he would rather have been in Poland. When he was in Luxembourg he wanted to be in Holland, and he was in Russia when he would have preferred to be almost anywhere else.

It was the Lutheran Resettlement Service that finally gave him a good "break"—"the first really good break I ever had," he says—for now he's in the United States of America which is precisely where he wants to be.

GUENTHER WEHRHAN is production manager and book designer for the University of Pennsylvania Press in Philadelphia, and a shining example of what the Lutheran Resettlement Service is able to do for a "displaced professional." How he got there in less than two years after emigrating to America is an amazing success story that sometimes dazzles Mr. Wehrhan himself when he stops to think about it.

When he does think about it, he is inclined to see the "hand of God" as having shaped his destiny, and he does not neglect to credit the Lutheran Church for having placed him in his present sphere of opportunity.

A slim, intense young man who is devoted to his new job, to his five-year-old daughter, and to the wife who will make his happiness complete when she is able to leave Germany and join him in America, Guenther Wehrhan recalls having yearned for a life of adventure when he was a lad. Those boyhood dreams were realized to an extent that far surpassed his wildest imaginings.

He was born in Lodz, Poland, son of a seventh-generation Lutheran pastor and a Polish Catholic mother. His early childhood was spent in London, where his father served for some time as pastor of three German-language churches, and where Guenther became thoroughly Anglicized during four years at an English elementary school. He was sent to Germany for his high school education, in the town of Guetersloh, Westphalia—and there he got his first sampling of adventure, a forerunner of troubles to come, when he refused to play in the school band at Hitler Youth rallies.

"WE HAD the best school band in Westphalia," Guenther says. "It was natural that they wanted us to play for them. I was beaten up for resisting."

When he left high school to return to his family in London, Guenther took a commercial course for six months, then found employment as a salesman and foreign correspondent for a London firm engaged in the manufacture of scientific instruments. He was on a vacation in the Netherlands when the war came along.

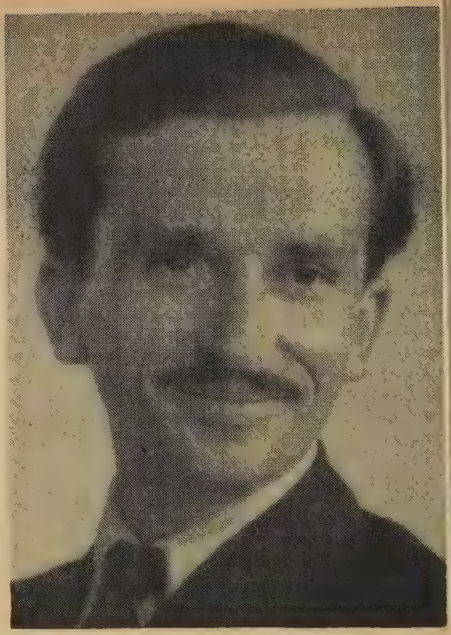
"I was caught unaware," he says, "and found it impossible to return to England. I then tried to get into Poland, where many of my mother's relatives lived, and where I had birthright citizenship, but I was stopped by the German authorities and inducted into the German army."

Things happened rapidly then. Since he held dual citizenship (German as well as Polish) and had spent so much time in England, he was considered to be an internationalist of wavering loyalties, and was classified as politically unreliable.

"For this reason," Guenther explains in good American idiom, "I never got to first base in the army. I was put in the Signal Corps, trained both as a truck driver and in the construction and maintenance of telephone lines. Because of my status as politically unreliable, I was kept constantly in the front lines and always picked for the most dangerous missions. I was always in the position of having to prove myself."

THIS WENT ON for three and a half years—in the Crimea, in Estonia, in the long, bitter drive across the Russian steppes toward Stalingrad. At Sevastopol, Wehrhan contracted typhus fever "which nearly killed me but proved to be a blessing in disguise." He was sent back to Germany and subsequently to Luxembourg to recuperate.

In Luxembourg he worked as a clerk in a war propaganda unit, but eventually was forced to flee in a confiscated truck to Berlin when the Allied advance pushed to within 150 miles of the duchy. In Berlin, Wehrhan found Nazi leadership committed to a desperate attempt to halt Allied invasion, and he scarcely could hope to escape some part in it. He had signed a petition at the time of his army induction, asking not to be sent to fight against the Poles and the English, and up



RESETTLED
Former refugee Wehrhan

to this time the petition had been granted. But now the Nazis were hard-pressed, and the petition was disregarded. Guenther was dispatched to the Western Front.

He was with another SS propaganda unit, and his first assignment was near Aachen, where the Germans had pocketed some Allied units. Wehrhan was ordered to rush a sound-truck to the area and broadcast an appeal to the trapped troops to surrender. The job was distasteful to him, he says, and on the way to the location he deliberately wrecked the truck and fled. Only a few kilometers away was the Dutch border, and with great caution he was able to make his way into the Netherlands.

FOR A TIME he managed to remain in hiding with elements of the Dutch underground resistance, but eventually he was located, captured, and condemned to be shot as a deserter. But here the

"hand of God" intervened, as Wehrhan feels it so often has, and he was spared for use as an interpreter. He was in this role when the war ended, and in due time was honorably discharged by the Allied High Command.

"Throughout my whole period of service, and in spite of the many hazards I was exposed to, I was wounded only once," Guenther says. "That was in Poland, after the war actually was over. I was shot in the jaw and narrowly missed being killed."

He had other close calls. One was in Silesia, when he learned that the outfit in which his younger brother was serving was not very far away, and determined to see him. The plan didn't work out, and when the outfit was destroyed shortly afterward he realized he had escaped a similar fate. His brother has never been heard from.

He lost an older brother in North Africa, killed while serving with the Afrika Corps near Tunis. Of two sisters, one was killed in Potsdam during the fearful raid by Allied planes in April 1945. The other lives today in Argentina.

Still living also is Guenther's mother, in Germany. His father and others of his family who had been interned in Canada by the British were released in 1944 and repatriated in exchange for British officers.

"My father died a few years ago," Guenther says. "I am happy that he lived to perform my marriage ceremony in Stuttgart in 1947, and to christen my daughter. I have his blessing, his portrait, and the thin blue denim uniform he wore in the internment camp. He had been a good pastor, and he had intended me to follow him in the ministry."

AFTER THE WAR, Wehrhan was employed first in Munich with the Bavarian State Chancellory, then in Stuttgart on the staff of *Der Standpunkt*, a magazine, later on the staff of *Pinguin*, an arts and science periodical, and finally as a research assistant in the office of the U.S. Consul General in Stuttgart. His marriage in Stuttgart was to a young woman who, he says, he "inherited" from a boyhood friend who was killed in the war. She is the former Baroness von Spiegel of Bielefeld.

"I resigned from the U.S. Consulate in October 1951," Guenther relates. "I had decided to emigrate to America and enlisted with Lutheran World Federation as an ethnic German DP. Through the combined efforts of LWF, the Lutheran Resettlement Service, and a private sponsor, Mr. Raymond Shoemaker of Philadelphia, I arrived in the United States before the end of the year."

His first job was as a milk deliveryman in Philadelphia. Then he became a dispatcher for a parcel service. Finally, on a "tip," he applied for his present position, and got it. Almost overnight he claimed attention for his design of the U. of P. Press book, *Philadelphia Architecture in the Nineteenth Century*. Along with his pride in this achievement, he is happy over having put new money-saving production methods in effect for his employers.

Guenther Wehrhan has many plans for the future, but no aim more pressing than that of trying to get his wife into the United States. So far he has not been successful. She is in Bielefeld, detained because of a slight lung infection. His five-year-old daughter, Kristiane, has been brought here, and lives with a family in suburban Roslyn, where Guenther made his home before moving into rooms nearer his place of employment. Eventually, he hopes, "all three of us may be together again."

Meanwhile, Guenther Wehrhan has only profound gratitude for his "one good break," and for the efforts of the United Lutheran Church in bringing it about.

"I AM IMPRESSED by the action of Christians here," he says. "Church life is stronger in America than it is in Europe. State control of the churches in Europe makes church life there seem dead by comparison. Also, I am happy to find that denominational lines are not as harshly drawn here as in Europe."

He attends the Lutheran Church of the Living Word (the Rev. Laurence G. Horn, pastor) in Roslyn, but he is alert to the fellowship that exists among all Protestants.

"We're all Christians, we church people, trying to follow the same example and to preach the same goal. That, as I see it, is what counts after all."

Lutheran Resettlement Service cannot always act as expeditiously as it did in Guenther Wehrhan's case. Nor can it always place its DPs as advantageously, for Wehrhan's educational background and experience are not typical. Nevertheless, to thousands of deserving persons it has brought about the good "break" that makes one see the hand of God in action.

CHRISTMAS MEANS COMPASSION

By HARDING W. GAYLORD

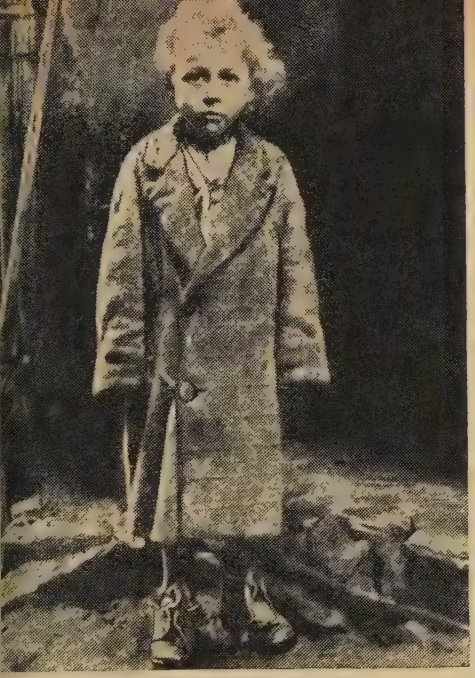
Amid all the fuss and conflicting claims of the holiday, the chief demand is that we share the spirit of Jesus

CHRISTMAS IS COMING—and so are Santa Claus, electric trains, "Mama" dolls, and "Rudolph, the Red-nosed Reindeer." So are shopping crowds, traffic jams, over-decorated Christmas trees, and over-excited children. Christmas is coming—and with it are coming also the annual, perfunctory "exchange of presents," the yearly, perplexing problem of what to give to someone who already has everything he needs, and the perennial question as to how to say a truthful "thank you" to someone who gave you something you didn't want.

Christmas is coming—and with it not a little heart-searching as one asks himself "What has all this to do with an intelligent observance of Jesus' birth?"

We would do better at observing Christmas if we had a truer idea of the real character of the man whose birth we celebrate. Jesus was above all one who had compassion. If we can understand the completeness of his character we should be in a position to work toward achieving a more appropriate observance of his birth.

JESUS WAS COMPASSIONATE partly because "He knew what was in man"—all that was there, including yearnings and frustrations and other sympathy-inducing feelings unperceived by other men. He saw reasons for compassion where one less intelligent and discerning would have seen only reasons for self-righteous



EUROPEAN ORPHAN
Help is needed everywhere

condescension and even for contempt. He was more ready to discover and encourage a good motive or possibility than to suspect a bad one.

Then, too, the compassionate Christ found much in the condition of his people to awaken sympathy. Palestine in the first century was not like our "land of the free and . . . home of the brave." Though brave enough, its populace certainly was not free. Among those to whom Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," there must have been some—perhaps many—who had felt the cruelty of the great Roman Empire, to which they were unwillingly subject.

Such were natural and inevitable objects of his compassion. Then, too, there must have been others listening that day who suffered illness and pain; for which, in that distant age and land, there was nothing like the humane and scientific treatment that we in America are accustomed to today. "He had compassion on them, too."

BUT THIS ISN'T the whole of the matter, nor the best of the matter. Jesus was compassionate in a big and amazing way; he was aggressive about his compassion! He once said, speaking of God, "He is kind to the unthankful and evil." Well, he was like God. So he didn't just say that. He meant it. He lived it.

He didn't demand that a poor wretch should be thankful to him for his help and kindness and should react with a polite, well-phrased, Emily Post expression of gratitude; and he didn't even demand a man should be "worthy." All that he required was that a man should need his help. If the need was there, the compassion and the help were ready. To him the sick or crippled man who was not, as we would say today, "a worthy case," was not to be ignored or refused. On the contrary, he needed to have more done for him than his virtuous fellow: he needed therapy for his soul as well as for his body. The greater the need, the greater the compassion of "the man Christ Jesus."

WHEN CHRISTMAS NEARS, many of us get a lot of mail, including some we don't want. We sometimes become weary of the numerous "appeals" and "begging letters" that clutter our desk in the Advent season. There seem to be so many alleged "worthy causes" whose advocates have unresting mimeographs that grind out letters intended to separate you—and others—from some of your hard-earned cash.

But wait a minute! This is the season of the birth of one who "had compassion." Wouldn't it be right and good for

you to have compassion, too? If every one of those "appeals" represents a need, and if there are many of them, there must be many needs.

Then you might go on by recognizing that each letter means that some person or persons "have a concern" (to use a good phrase from the Quakers) about those needs; that's why their mimeographs are so industrious! And after that, you might consider that if people are interested in relieving the world's needs, that's not bad, but good! Indeed, it's pretty wonderful! So take another look at that last "appeal" that came in the mail, and maybe instead of thrusting it into the wastebasket, you'll be moved to make a Christmas gift of real significance.

THE WISE MEN of the Christmas story did that. They were "wise" in at least one way that had nothing to do with their study of the stars. They were wise in their giving: in honor of the Christ child, they made gifts, not to each other, but to him. They did not allow themselves to become involved in the difficult problem of "what to give" to persons who don't need to have anything given to them, and they avoided all headaches associated with that problem. "Wise" men is right!

So here's a plea for more gifts to the Christ child today. When one asks "But how can it be managed?" the answer is simple; perhaps you are already anticipating it. Its words and its thought are familiar and deserve to be. Jesus is speaking, and he says, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

He who "had compassion" thus proposed a way by which anyone who loves him for his mercy and his kindness can be compassionate as he was.

BUT COMPASSION isn't too easy thes days. The two great fighting wars of thi century have filled many minds wit thoughts of destruction and cruelty an have caused many of us to steel ourselve against sentiments of sympathy and kind ness, lest we be overpowered by th world's great woe. And the present "col war" reiterates and encourages the belie that a "get-tough" policy is the only real istic one. There looms all about us abun dant evidence that hard truth resides i the assertion, "Man is a fighting animal." What chance, then, for Christ, the Princ of Peace? What chance for Christ, wh "had compassion"?

Well, there's more chance than on might imagine. An instance to suppor that statement concerns 63 America soldiers in Korea at Thanksgiving tim last year. Uncle Sam didn't forget them and their buddies when the great da came. He provided regular good old fashioned American Thanksgiving din ners for them—plenty of turkey and al the fixin's. And here's what the 6 did: they found some Korean childre and gave their holiday dinners to them

"Man is a fighting animal." But he i also, just as truly, a compassionate one

So when we observe the birth of Chris Jesus, who "had compassion," and whe we urge the feeling and the expressio of compassion in his name, we can b sure that our persuasions are not unreal istic or vain. We know that, despite al the world's inhumanity and harshness men can and do respond to thoughts o sympathy and kindness, and that they can and do perform acts of compassio themselves. Knowing this, we can lif up our hearts as Christmas comes—life them up above all the trivialities and al the commercialism and all the irrelevancies of its observance. We can lift up our hearts, thank God, and take courage!

Communism Clashed with the Church

By THOMAS I. LEE

Red propaganda is preached from some pulpits but underground there is a strong body of faithful evangelical Christians

THE EARLY CHURCH was militant. Without fighting men like Wycliffe, Luther, Calvin, Zwingli, Knox and others after the tenth century, there might never have been a Protestant church. Without a defiant and fighting Martin Luther, the church might have continued its way in spiritual darkness, with its high cost of salvation, while the gracious message of God's Word remained sealed. And now, without spiritual alertness that distinguishes between "the things of God" and the "tributes of the world," the church is in danger of becoming enmeshed in the tentacles of communism which today boasts of its control of one-half of the world's population.

Communism, in its first outward approach to an individual, group or nation, is considerate, kind and sympathetic, as it brings its tribute of relief and promises its Utopia. Once that individual, group, or nation is within its power, communism rules with hands of steel. The tender look and pleasant mien give way to a mask of iron that can crush and kill parent and stranger alike, without discrimination. The gentle facade gives place to fanatic and militant zeal that overwhelms its opponents.

The Rev. Mr. Lee was for many years a missionary in China for the ELC. His frequent "Tom Lee News Letter" had a wide reading in this country.

THAT IS THE TACTIC which overwhelmed and divided the million members of the Protestant Christian church in China. There are two Protestant churches there today. One is the government-organized and controlled church, known as "The Oppose America-Aid Korea, Three Self-Reform Church of Christ in China." To bring about its organization, the Communist Party, pretending concern for the church, called together 158 denominational leaders—the cream of the church—from all parts of China at the expense of the government, for a so-called Christian Conference in April 1951. That group of church leaders, after a six-day political conference, effected an organization which has become communism's potent force of political propaganda in China.

The background for this new church was prepared by a group of 40 church leaders conferring with highest Communist government officers in Peking in May 1950. On Sept. 23, 1950, this group officially issued the church's manifesto, calling upon all Protestant church members to acquiesce with their signatures. Through this co-operation between church and state, compromise was effected. There would be no persecution of the church, and there could be no Christian martyrdom charged against the Communist Party.

Though communism denies God and

scoffs at all religion, this church group exists by the grace of the Communist Party as long as that regime will have use for it. When the ruling power becomes so strong that it no longer covets the aid of the church, it will only need another turn of the political key, and the present prominent "Oppose America-Aid Korea, Three Self-Reform Church of Christ in China" will destroy itself.

There is another Protestant church in China. It is nameless—because it is underground. Individuals and groups unwilling to compromise their Christian faith and launch out into a religion of hate have separated themselves from the church of the state. There are a good many who refuse to attend the so-called services, which are political studies and propaganda. It is known that evangelistic workers quietly go about comforting Christians with the Word and prayer. Groups of Christians in the larger cities meet regularly in packed churches to feed hungry hearts on the Word of Life.

THE THREE SELF-REFORM CHURCH has nicely divided the church in two groups. One is the Shu-Ling Pai, or the Spiritually-minded Evangelical Group. The other is the She-Hui-Pai, or Social Gospelers. To be adjudged as being affiliated with the former group is becoming a serious matter. They are charged with being reactionaries, friendly to the West, probably spies in the service of the imperialists. Several leading evangelists in China have been so charged, tried and sentenced and imprisoned.

Among this brave Christian group was the Rev. Tung Ling Ku of Kaifeng, Honan. In December 1951 he was charged by the church leaders of Kaifeng with being a reactionary and refusing to co-operate with the organized church. He was tried and sentenced and imprisoned on Dec. 30, 1951, and no word has been heard of him since—though he left a wife and several children. One of his prosecutors was made bishop in Honan Province the following year. Today, no one can know the number of Chinese Christian leaders who have been charged and imprisoned; who have died or been executed rather than acquiesce and conform to the diabolical policy of "The Three Self-Reform Church" which is wedded to the Communist government.

Outstanding witness of the evangelical group is the Rev. Wang Ming Tao of Peking, an independent Chinese pastor and noted evangelist, whose denominational background I cannot definitely state. The Three Self Church had brought charges against Pastor Wang, but he continues to preach the Word to a packed church, twice every Sunday. His messages are without political tint. He publishes a quarterly called *Spiritual Food* and it is just that.

In the 100th issue of his paper, which started in 1927, Pastor Ming Tao recalled that "I knew if I faithfully proclaimed the Word of God, and rebuked the sins, evil, and doctrine-destroying teachings of the corrupted and nominal church, I should surely meet persecution . . . I am prepared to meet it."

IN RETROSPECT, as we look upon the seeming catastrophic ruins of 150 years of mission work in China, we are challenged to wonder if there has not been a colossal shortcoming in our evangelistic education and witness. Why, out of thousands of Christian leaders, are there so few men like Wang Ming Tao? Why did the church so readily compromise, and probably the vast majority unwillingly become the agents of a hostile government, instead of continuing with a Christian witness?

There have been many attempted answers. About two and one-half years ago, we saw a confidential report, prepared we believe by missionaries who had been connected with the National Christian Council of China. (The statement, though printed, was unsigned.) They were trying to find the reason for the church going over so completely to the program of communism. One of the suggestions made was that the church—because of its youth—was not thoroughly grounded in Christian doctrine.

But, is it not possible that we who were the missionaries in China have failed to prepare the church to be a suffering church? There was always so much suffering there that the Gospel of Jesus Christ was offered as a panacea for all of their troubles. Though we knew the Word, we may have forgotten to impress upon the converts the fact that Jesus said the world would hate them for their faith, and that as his followers they had to be cross-bearers.

IT WOULD NOW APPEAR that as communism rolled like a huge curtain down over China, the Christian church was at a loss as to what to do. There were so many reports. Some Chinese Christian leaders immediately began busying themselves with the study and the teaching of dialectic materialism. Seasoned missionaries urged the church to co-operate with the new regime, which apparently would engulf not only China, but all of Southeast Asia. Co-operation meant compromise, but it was done by many with the hope that there might be a brighter day, when they could return to the "old ways."

There was much confusion of thinking. The result of it all was that the Church of China innocently walked into a clever and subtle trap laid by the Communist Party and a few of their previously trained henchmen who had positions in the church.

One wonders what would have happened in our American churches if suddenly and unexpectedly we would be faced with the situation that burst upon China. Surely, we should be alert and prepared for there are forces preparing to take over. There must be material preparation for defense, but the spiritual preparation is even more essential.

Though Protestant missionaries have withdrawn from the mainland of China, probably two-thirds of the Protestant Christians have not affiliated themselves with the Three Self-Reform Church. But they are doubtless fearful, confused and suffering in many ways. They need our prayers in order to remain faithful to Jesus Christ in their time of suffering.

CHINESE HAVE WORDS FOR IT

Chinese titles are complex. Where Americans believe in abbreviating and even alphabetizing (like CROP, CARE or ULCA) the Chinese go to the other extreme. The name chosen by the so-called Christian Conference at Peking in 1951 for the organization which was to control the Protestant church was "The Preparatory Committee of the Oppose America-Aid Korea, Three Self-Reform Church of Christ in China."

This involved title was derived through various stages. As communism engulfed China, hatred of America was one of its major aims. So in 1950 the slogan "Oppose America" came into use even by Christian groups. Later the Korean War produced another new slogan: "Aid Korea." Then Protestant leaders and government officials proclaimed a definite break between the Chinese churches and the missions of the West. There was to be one, new church—the Three-Self Church (self-established, self-supported, self-propagating). Put them all together and they spell out the complicated title of the Chinese church.

She Couldn't Get to Sleep

By RUTH ESBJORNSON

Margaret walked the dark streets until she began to see the light that came from God's message

MARGARET SLIPPED INTO her slacks and sweater, careful to make no sound as she moved about the room where her husband was sleeping. She checked the children's room. Both were sound asleep, looking like little cherubs in their warm nighties.

She opened the front door quietly, let herself out and then closed it firmly behind her. She drew a deep breath and began walking. She hadn't been able to endure another moment in bed with her turbulent and restless thoughts. How long was this going to continue—the sleepless nights, the nervous headaches, the numb sensations, and the constant irritation with her husband, her children, and even her parents?

She couldn't stand to be in a crowd for more than a few hours. She and Bill were always the first ones to leave a party, always at her request. She didn't even try to go to church anymore.

SHE HAD BEEN to the doctor. There was no physical basis for it. All young mothers had to expect to be tired, and to find running a household considerably different from being a college co-ed. But poor Bill! How cranky she was with him and with the children!

Yet Bill was wonderfully patient with her, and everybody said she had darling children. For no apparent reason, here she was walking the streets to escape the misery of another night. She had love, a family, and enough security—everything a woman could want.

As she walked by the church whose spire was always lighted, her indignation mounted. Hadn't she begged God time and time again—even on her knees—to help her? She felt no release from this constant tension. There was none of that "peace that passeth understanding" that ministers were always talking about. She had been a good church member all her life, too—and Bill was on the board of deacons. Had God deserted her when she needed Him?

She had given up praying herself though she still had the children pray. Sometimes she almost laughed at the hypocrisy of the whole thing. She didn't want to give up her faith in God, yet she actually had none. All she felt about God was an unreasonable anger she couldn't explain.

BUT AS SHE WALKED, the beauty of the still moonlit night began to quiet her thoughts. The air seemed soft and friendly. The trees and bushes whispered gently. The dark houses nestled contentedly on their little spots of earth. Margaret began to relax and started homeward.

Without any more thinking, Margaret entered her house, threw off her clothes and tumbled into bed. The next thing she knew Bill was kissing the back of her neck and the children were shouting with laughter beside her bed. To her amazement Bill was all dressed, ready for work. "Sorry, honey, but I had to waken you. I have to leave for work."

Clasping her hands firmly behind Bill's head, she gave him a fervent kiss. She had a feeling that this was going to be a good day—and it was!

She thought to herself, "That's the answer. I'll take a walk every night by myself away from it all. Get some perspective. Then I'll be able to sleep."

So that night she went through the same routine. She began walking. But it was not the same as the night before. There was a chilly wind blowing and dark clouds hid the moon. The bushes and trees were creaking ominously, and the houses were gloomy boxes hugging a bleak earth. Even the lights on the tower of the church had gone out. It was nothing but a huge dark shape in the night.

Margaret thought of her family asleep in their warm cozy beds and of her home with its inviting, colorful rooms. Here she was trudging the streets because she couldn't reconcile herself to her role in that precious family of hers. The dark night brought confused thoughts.

Strange, indeed, that a mere change in the weather could thus alter her feelings! And it came to her suddenly that what was wrong was no fault of exterior influences.

"SOMETHING MUST change inside me before I can get better. If I can change my ideas, perhaps my behavior might change," Margaret was muttering to herself as she felt her mind churning with the new pattern of thought.

As an only child she had never worked hard at home. She had received everything she wanted from indulgent parents. She had carefree college days. Now—didn't she resent her children as much as she loved them for interfering with her leisure time? Didn't she resent her husband leaving it all every day while she was tied to home by responsibilities she couldn't ignore? Didn't she resent her parents' inability to appreciate the difficulty she was having? Above all, didn't she resent God's lack of indulgence for her, His apparent refusal to make marriage and motherhood the easy thing that being a daughter and a college student had been?

A brisk wind pierced her sweater. She shivered as she thought of people out in weather like this with no shelter to return to. There were mothers trying to protect their little ones against the hazards of cold and hunger with no cozy home waiting to receive them. There were wives whose husbands had deserted them with no means of support. As she thought of the blackness that surrounded millions of people in the world, she came at last to a painful realization that could not be put aside.

GOD WAS STILL making it easy for her—even in this role that she thought was so difficult. Maybe she was one of the weak ones, who lost her faith too readily. Maybe God loved her enough to try to make a woman of her by subjecting her to the lesser trials of life—the monotonous round of household tasks, and the constant care of small children. Her nerves were making her foolishly upset over things that other women gladly assumed.

In a chastened frame of mind, she returned to her house and climbed into bed. But before she went to sleep—for sleep she did—Margaret whispered, "Thanks, Lord, for making me realize what a heel I've been! I think I've learned something. Love isn't cheap. It requires work and sacrifice. And if that's what it costs, I want to pay it. But I'll need Thy help!"

Margaret slept soundly that night—and for many nights to come.

Choose one of these outstanding books

THE BIBLE IN PICTURES

Edited by Rev. Ralph Kirby

One thousand illustrations bring the Bible to life before your eyes. Three sections; the life of Jesus, the story of His people as told in the Old Testament, and the beginnings of the Christian Church.

Retail Price $3.95

THE GOOD SPIRIT OF LAUREL RIDGE

Jesse Stuart

A tale of the Kentucky hill country. Op Akers and his struggle with the world.

Retail Price $3.50

THE GALILEANS

Frank G. Slaughter

Mary Magdalene stands out as one of the most intriguing women in all the pages of the Bible. The dramatic story of this woman and of the brilliant young physician who loved her.

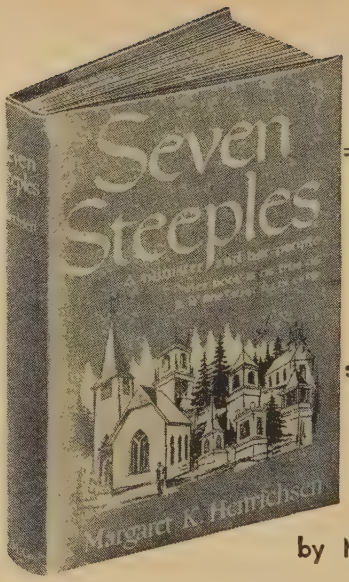
Retail Price $3.50

TWO WOMEN AND A WAR

Grete Paquin and Renate Hagen

The diaries of two German women present vivid details of life in a country slowly being defeated in battle. This is an unusual record of World War II, giving an insight into the emotions of an "enemy people" which is rarely presented.

Retail Price $3.00



2 F

SEVEN STEEPLES was condensed in the October 19 issue of LIFE magazine

SEVEN STEEPL

by Margaret Henrichs

Here is the true account of how a woman—and an outside ministered to seven churches and how a closed and cautious opened their hearts to her.

Margaret Henrichsen was filled with the desire to do someth about reopening some of the little New England churches which closed in recent years. She wrote a pastor friend for advice and not advice, but a church! For five long years she studied for ordination while carrying on full duties of parson, adding to th duties as one Maine village after another asked her to reopen th church.

Her pen has captured the spirit and speech, the wit and wisd of the laconic and independent inhabitants of that rugged coastl Margaret Henrichsen reveals herself as most truly their pastor in record of her perseverance and success in overcoming their suspici of a woman minister and winning their friendship.

Retail Price $3

COME BEFORE WINTER

Carroll Voss

The conflict between a brother and sister against the turbulent background of an era between two World Wars. The black sheep of a prominent family in a small American town seems intent upon destroying all who love him until a near miracle occurs.

Retail Price $3.75

10,000 TOM-TOMS

Jens Larsen

After thre years at the mi sion school, Kwo returns to h fellow tribesme and attempts substitute Christianity for their a cient African superstitions. Th clash between two ways of thoug presents an absorbing conflict.

Retail Price $3.

R I NEW MEMBER OFFER

SEVEN STEEPLES plus one of six other books **BOTH** FOR **$3.00**

Save as much as $3.95

FACTS YOU SHOULD KNOW ABOUT THE LUTHERAN READERS CLUB

MEMBERSHIP MAKES SENSE

Here is a convenient and inexpensive way of securing the finest in current reading for the family. Membership assures that the books you receive are suitable for the whole family; in good taste and of high literary quality. Membership means that you may have the new books that you are anxious to read but sometimes forget to buy. This is the easy, economical way to build up your own home library of fine books.

THE BEST IN BOOKS

LRC makes available to you books from the current lists of leading publishers. Some are fiction, others are biographical, historical, or religious.

WHAT YOU PAY

You pay the publisher's price for your club selection. A bill is mailed to you for each book that you indicate you want. (A small additional charge of 15 cents is added to cover postage.)

YOU BUY ONLY THOSE BOOKS YOU WANT

A total of six selections are offered in any one year BUT you need buy only three.

BOOK BONUS

You beat high book prices and effect a book budget saving by being a member. With every four selections you purchase you earn a gift book.

HOW LRC WORKS

Upon receipt of the coupon in this advertisement, we'll send you SEVEN STEEPLES and your FREE gift book selection. Every two months we'll send you LRC NEWS which will describe your next selection. If you want that selection—do nothing. If you do not wish the club selection simply mail us the form which we'll supply. To maintain membership you must purchase only three club selections in one year. With every four selections you purchase we'll send you your bonus book.

JOIN NOW—SEND NO MONEY

LUTHERAN READERS CLUB L100

1232 Spruce Street, Philadelphia 7, Pa.

Please enroll me as a member of the LUTHERAN READERS CLUB. For my first selection, please send me SEVEN STEEPLES. Also, please send

..... I understand that

(fill in title of your choice here)

you will bill me $3.00, plus 15 cents handling charge, for the two books. With every four books that I purchase, I understand that I shall receive a free book. It is my understanding that my membership will entitle me to a free subscription to LRC NEWS. To maintain my Membership, I understand that I must purchase a minimum of three books a year.

NAME .....

ADDRESS .....

CITY..... ..... ZONE..... STATE.....

TAKE TIME TO BE GLAD

By RUTH HAYWARD

We can all profit from the example of children by enjoying moments of happiness as they come

WE DID NOT GET A CHANCE to visit the zoo very often, and there were so many interesting animals I wanted Patty to see. I rushed her from one cage to another, first the monkeys, then the elephants, then the lions and tigers. Finally, when we got to the birds, Patty just leaned against the wire enclosure and stared, entranced.

"Come on, dear," I said, tugging at her hand, "we won't have time to see everything if we stay too long in one place."

She didn't seem to hear me, so I urged her some more. She looked up at me and said: "It doesn't matter, Mother, when I see so many wonderful things I need to stop and just be glad."

AND SHE TURNED BACK to the cage and stared happily at the birds within. Presently she turned to me and smiled, saying with a half apology: "You won't mind, will you, Mother? We can see the rest of the animals and things another day. This is all so wonderful, I don't want to hurry."

I put my hand gently on her golden head, feeling a fullness in my heart like a prayer, and understanding came to me. "I know what you mean, Patty," I said softly, "we won't hurry You just take time to be glad."

That incident made a tremendous impression on me. I keep trying to remember, since that day, that a child's sense of time is far different from ours.

We are inclined to hurry from one task to another that lies waiting before us, never stopping to appreciate what we are doing. Children have a different—and better—attitude toward life.

CHILDREN FEEL THE NEED of enjoying moments as they come. They know the importance of being thankful for little things. I think they are very near to God in their happy moments.

We all get a glimpse occasionally of this childlike happiness in our own lives. A look upward at night at the millions of stars in the dark sky, a sunset, the sweetness of a child's smile, the music of a baby's laughter—these things bring to me a soul-stirring feeling of a need "just to be glad."

The world is so full of wonderful things, we can all profit from the example of a child in the enjoyment of God's goodness, and take more time for the prayer of gratitude, just being glad.

FIVE MAKE A FAMILY

HOW MUCH TIME?

"OH, NO! I have so little time before Christmas!" I glared into the telephone as I would never have glared at Claire herself. "If it were anyone but you, Claire, I'd say, Take a nice long run and jump in the lake!"

"And don't think Mrs. Ittel didn't know that when she asked me to call you," Claire chuckled. "You have to get up early in the morning to get ahead of our pastor's wife! But this time it's really an emergency."

"BUT, CLAIRE! Why should there be an emergency? Why didn't someone check on those costumes when they first began rehearsing the pageant? It should have been someone's job."

"It was. But instead of checking on it themselves, the costume committee just asked the Ittels whether the biblical costumes were in the storeroom. You know how hard it is to find anything there. They didn't get them out till last night, when the characters were all supposed to be fitted up. Now it seems things were put away with big rips in a lot of the robes and the angel wings are practically in shreds. You know we can't have the choir singing the Sanctus in shredded wings! We'd be disgraced forever!"

"Then why can't they wear their vestments? I heard by the grapevine that the new bass—what's his name? Lon Mintner?—well, you know who I mean, the high-school teacher—that he objected so strongly to getting tricked out in a costume he almost dropped out of the choir."

"Just between you and me and the gatepost, Mrs. Ittel let the cat out of the bag that the director feels the same way, but Francine looks forward to it and they do need her voice. So it will be just the sopranos in full view and the rest will be behind the curtain."

"Well, I suppose I'll have to help out. The pageant is always a headache, but it does give a lot of people something to do at the church and judging from the crowds who pour in to see both performances, others think it is impressive."

"You sound as though you didn't agree?" Her voice was reproving, but knowing her so well I could tell she was teasing.

"It's just I've known the actors too well and too long to get the right effect. However, I did hear they are going to use more young people this year. In that case I guess it's a good thing. Now that I have been thoroughly unpleasant about it, why, yes, Claire, I'll be glad to go to the church with you tomorrow and help mend the costumes."

"Good! And if we go early perhaps we can be through early."

I TURNED FROM the phone to pick up the morning paper which I had dropped when I answered. The pencil had slid under the chair cushion, but it didn't elude me long. Neither did the pad on which I was making my list. This time I buckled down to work in real earnest. The stores don't open till noon, but it takes me all morning—or so it seems—to go over the ads.

The conversation with Claire really had ruffled me a bit. Dan and I both give much time to the church and do it gladly. But no matter how we try to organize what we do, we are always being called upon to leap into the breach and make up for someone else's mistakes. I never have understood why people can't be as businesslike about the church's business as they are about their own.

My mind had drifted from holiday tablecloths, which were the last item I'd looked at on that page, to start ripping up the congregation. Suddenly I had to laugh, for I realized that in my thoughts I was taking full credit for all Dan's good points and ignoring my own shortcomings. Dan does plan carefully anything he's going to do at the church. He does exert himself to be a leader and check on the men who are helping him. He does follow through on everything.

On the other hand, I'm afraid I'm pretty much of a follower. I dodge being chairman of any committee if I possibly can. In fact, the others know my failing so well I'm hardly ever asked to be chairman. I do spend a lot of time, but it is always doing what someone else suggests. Then why should I be upset by being called on in a pinch?

THE FAINT SUSPICION that there might be something lacking in my personality peeped into my mind like a mouse with beady black eyes. However, I shooed it out of my way in a hurry. I'd never get anywhere if I spent the morning pulling myself to pieces and looking at the fragments. I am the way I am and God alone knows whether that is better or worse than the next fellow.

I turned back to the advertisement of all the things to give for Christmas. I found myself humming under my breath the haunting melody of "Oh, Thou Best Gift of Heaven." There were still a lot of names on my list with no suitable gift suggestions, but after all, I don't have to give them the best gift. They all have that. Why make myself so tense about my Christmas buying? Why not treat it as a pleasure jaunt and think more of the people on my list and less about rushing from department to department to get the exact item I had marked?

I HURRIED UP TO DRESS before fixing lunch for the children. The only good thing about Dan's heavy work before Christmas is that I don't have to cope with a man-sized lunch at noon. The children never seem to tire of canned soup, thank goodness.

Glancing at the clock, I saw that my plans were working out well. Just time to be ready for the children, then stack the dishes in the sink and off I'd go.

At that moment I heard familiar footsteps on the front porch. "Hi," called Dan. "Surprise, surprise! Say, where you going all dressed up?"

"I think you're pretty too. You've pulled a real surprise on me this time and you may be sorry when you see what we have to eat! Watch my coiffure! I'm going shopping and I don't want to do my hair over. Now, let's see what I can feed you." I opened the refrigerator.

Dan strolled out into the new dining-room and dropped into his chair. "Anything will do. Sorry if I've upset your plans, but I just had to get away from all the confusion a little while. Everybody is going crazy and each fellow thinks it's someone else's fault. I thought I'd like to come home for a while even if I have to cut it short. I didn't realize you'd made plans."

"Who cares about plans? There's *plenty* of time before Christmas."

Personal Problem Clinic

Press forward

QUESTION: There are two girls and one boy in our family. I am the younger girl. My mother underwent many misfortunes in her youth and they left their mark on her. She and my father have been in conflict as long as I can remember. They were constantly finding fault with one another, and that gave me a feeling of uncertainty and danger in regard to almost everything. Their quarreling hurt me very deeply, since I loved both of them.

My parents both had severe attitudes about boy-girl relationships. When we were old enough to have dates they opposed our going out so strongly that I had very few opportunities of normal acquaintance with boys. My parents' frequent reference to past troubles which I did not understand added to my perplexity.

Even though my parents forbade me to do many things, implying that they were sinful, they rarely explained anything, and left most things very indefinite. Mother was neutral when I raised any question, so I was left without direction and with a feeling that a great many things were wrong. To be safe I became inactive about almost everything—especially about having dates. I felt that being good required aloofness from boys.

The result of this is that I am now almost 30 years old, am still unmarried and unengaged, have had no romance, and feel defeated, because of the distorted outlook of my parents. What can I do to get back on the right track and have some semblance of a normal life which includes a husband and family?

REPLY: The early experiences of your mother and the parental conflict during your childhood and youth have made a strong and damaging impression on you. But the very fact that you recognize the origin and reasons for your present ways of feelings and behaving will help you to move toward a better outlook and modes of action. Your telling the story in writing is a good beginning, and it is a testimony that you can and will overcome the handicap.

Pained as you may be over your parents' misfortunes and unhappiness, you will have to put those things behind you.

You have a right to expect and hope for romance and marriage, even though it is getting late. Many people have had similar handicaps. While some have given up, others have evaluated their situation and have determined to make a good future. Get busy and take part in life's affairs. Push yourself out into varied wholesome experiences. Make yourself be pleasant to both men and women wherever you meet them. Think of your possibilities rather than the past. Get into church groups and other wholesome organizations in your community or nearby. Try to meet people easily but don't be bold. Read worthwhile literature and you will not lack for interesting things to say. Speak in a friendly way and be ready to listen to others. Keep your appearance and manner above criticism. In all these efforts ask the help of God.

When you have dates try to be an interesting, pleasant companion so that men will want to see you again. Endeavor to make the other person enjoy your company, within good taste and Christian ideals. Be able to laugh, to be the center of a joke.

Do not expect big things to happen suddenly, for they usually do not. Be patient, engage in some Christian service, and work toward your ends. If you have any close friends—especially older men and women—in whom you can confide they may be able to give you some assistance. I am no prophet, but the chances are that in a longer or shorter time things will begin to happen. The time will probably come when you can look back on your past with a satisfied smile.

—EARL S. RUDISILL

The Gospel for 365 Days

Today's Good News. By Alvin E. Bell. Muhlenberg Press. 374 pages. $1.75.

If anyone in the United Lutheran Church has been equipped to write a daily devotional book it is Dr. Bell. He has been a devout and scholarly student of the Word. He has been a faithful and understanding pastor, serving practically his whole ministry in one place, Glenwood Church, Toledo. For many years he has written comments on the Sunday School Lessons for a newspaper syndicate. Articles and books from his typewriter have a wide circulation.

So, by understanding of the Word, intimate acquaintance with people's needs, and skill in writing for the public, Dr. Bell could be expected to write a doctrinally sound, practically helpful daily devotional guide. This he has done.

Today's Good News carries the worshiper through consecutive chapters in the Gospels. There are text and scripture passage, brief comments, and a prayer for each day. Adequate provision is made for festival seasons. Perhaps the best testimony to my appreciation of the book is that my wife and I are using it with satisfaction in our own devotions. AMOS JOHN TRAVER

Hamma Divinity School

Daily Devotion

Growing Spiritually. By E. Stanley Jones. Abingdon-Cokesbury. 364 pages. $1.50.

Immaturity is the chief human problem, says Dr. Jones. His book of daily devotions for a year is a guide to growth in perfection. For each week he provides seven brief studies of some theme related to spiritual development. Obstacles to growth are cleared away first: fears, anxieties, tensions. Then the achievement of positive Christian qualities, such as joy, peace, self-control, is charted.

Lives That Glorify God. By Amos Lundquist. Augustana Book Concern. 366 pages. $2.50.

For each day of the year Pastor Lundquist has chosen a notable Christian, and points out some aspect of this individual's life which may be inspiring to the reader. Memory verses and brief prayers complete the provision for a daily moment of meditation.

A Light Unto My Path. By Wallace Fridy. Abingdon-Cokesbury. 126 pages. $1.50.

Unlike books which provide a single page for a day's devotional study Mr. Fridy takes two to four pages for his 40 meditations on a variety of biblical texts. The meditations are in highly popular style, directed toward specific life problems. "Parking on another's nickel" and "Stop the strain of pretense" are typical of these forthright homilies.

The Student Prayerbook. Haddon House-Association Press. 237 pages. $2.

This is actually a guidebook in personal or group devotion, not a collection of tiny sermons for daily reading. It contains a great variety of prayers and litanies sharply relevant to the problems of college students, with suggestions on use of this material for morning and evening prayer periods.

Pacifists and Nonpacifists

War, Peace, and the Christian Mind. By James Thayer Addison. Seabury Press. 112 pages. $2.

Dr. Addison clearly presents both the position of the pacifist and of the nonpacifist Christian on the question of peace and war. He firmly believes that the role of the Christian church is that of peacemaker.

The author's main objective is to present a Christian "way" in dealing with the problem of peace and war. He begins by noting that there is a wide area of agreement between the small minority of Chris-

tians who are pacifists and the large majority who are nonpacifists. But in two chapters entitled "The Crucial Question—A and B," the author recognizes that there is also a wide area of disagreement. It is in answer to the questions: Is war the worst of all possible evils? Can war ever be the lesser of two evils? To the pacifist war is the greatest of evils, while the nonpacifist believes that there are some alternatives to war which are worse than war itself.

Real difficulties arise for the author due to the fact that there is plenty of source material for describing the results of war, whereas the evidence for the results of pacifism is meager and largely imaginary. The author, attempting to present a possible "line of action" for pacifists in time of war, devotes considerable space to definitions of nonresistance and passive resistance, concluding that "pacifism is not now a program that is politically practical." It is rather "a special vocation for those men and women who feel called to it making a valuable contribution to the total thought of the community."

The author rejects the position of the pacifist as a total program for the Christian church and says that "only positive, constructive activities, steadily carried out through long periods of time, can achieve mutual understanding and genuine brotherhood among nations."

Media, Pa. ROBERT E. ANDERSON

Evangelist Becomes Author

Peace with God. By Billy Graham. Doubleday. 222 pages. $2.50.

The simple outline of Christian doctrine has no high-pressure emotional appeal. No doubt it will be more helpful to those who are already spellbound by the well-known evangelist than to those who have never trod the sawdust trail. To produce the typical conversion experience which Graham does, the stage-setting and oratory of the big revival meetings are needed. The unvarnished prose of this modest book is not likely to bring the same results.

The basic theme of salvation through faith in Christ is clearly presented. Part One describes the human predicament of sin and estrangement from God. Part Two presents "The Solution," God's gift of grace, and Part Three describes the Christian life. According to the Graham theology, conversion is an abrupt experience. A lifetime of experience of grace through Word and sacraments, without such a sudden turning about, is not mentioned as a possibility.

God and Company. By Zephine Humphrey. Harper. 128 pages. $1.75.

These are theistic essays by a poet who embraces a sort of enlightened pantheism. God becomes a "Sense of Direction" and Jesus wins offhand mention as an "Elder Brother." The author—who writes delightful prose—says her deep feeling about God makes it impossible for her to keep silent, just as a bird is compelled to sing. But the birdsong has an objective—to attract a mate. Miss Humphrey's desire to attract people to God is commendable but to influence most of us it would require a more positive basis.

A. P. S.

The Heavenly City. By Robert Dane Cook. Mathis, Van Nort. 162 pages. $2.75.

Conventional opinions regarding the eternal life are expressed persuasively and clearly.

The Cherubinic Wanderer. By Angelus Silenius. Pantheon Press. 61 pages. $2.

From the 17th-century mystical poet, Johannes Scheffler, a collection of about 140 rhymed epigrams has been made. Scheffler, who experienced illumination much in the mood of Tauler and Jakob Boehme, wrote under the name of the "Silesian Angel." The collection is translated from German by Willard R. Trask and is beautifully printed.

Glimpses of a Sacred Land. By Carl F. H. Henry. W. A. Wilde Co. 240 pages. $3.50.

Dr. Henry has produced many books for the Fundamentalist press, and is well equipped to report his five-weeks' air journey to the Middle East.

OVERSEAS

SWEDEN: Karlstad. Nov. 9.—THE General Assembly of the Church of Sweden convened for a month during September and October. It reached no remarkable results. It is difficult for it to do so. Its main function is to send demands and suggestions to the government, but the government takes action only on a few of these demands.

The government had invited the Assembly to speak on a plan to reorganize the parish system. Population has moved from the rural districts to urban centers, and the parish system needs some remodeling. The proportion of pastors serving in rural areas is too great compared with those serving in cities. The Assembly was not satisfied with plans made by a governmental committee and suggested many changes which the government will now consider. It is a sad fact that the committee suggested a reduction of regular pastors, though it is evident that the church needs an increase.

The chilly hand of the state is felt still more in the question of building new churches. This matter was brought before the Assembly by one of its most prominent lay members, a professor of law in Stockholm, Dr. Hassler. The Swedish government must give its license for every new building, and the Assembly resolved to ask the government to cancel the license obligation for churches.

In 1951 the Assembly asked the government to increase the quota for church buildings, but it was not done.

The license system has been in effect for 10 years and makes building of new churches impossible. Even new parishes have been unable to get churches. The licenses actually given are sufficient only for the making of necessary repairs.

Sweden has larger parishes and less new church construction than any other Western country, Dr. Hassler pointed out. In Stockholm no church has been built for 21 years, though population has increased 250,000. Since the war no church has been built in any Swedish town, except some temporary small barracks churches. Many parishes have their blueprints ready and have also collected money enough, only the lack of license prohibits church building.

It is said that house building is more important than church building. There is a great shortage of houses which must be considered. But church people answer: how can it be that for instance in Germany churches have been built in great numbers since the war, though the shortage of houses was much greater there than in Sweden? And how can it be that the government has licensed the building of many "people's houses" with concert and theater halls, restaurants, reading rooms and at the same time has said that it cannot license church buildings?

It is further said: the churches are not crowded, so there is no need to build new ones. Church people counter: population has moved to new centers, often situated far from the old churches, and nowadays people are not inclined to go long ways to church. In these new centers people need churches of their own, preferably small buildings, not great cathedrals where they feel lost.

The difficulties the Church of Sweden is experiencing in getting new churches have nothing to do with its status as an established church. The free churches suffer under the same license obligation, and the government shows the same lack of generosity to all kinds of religious buildings.

—STEN RODHE

SPECIAL CONVENTION

Muhlenberg Crisis Necessitates Convention To Consider $1,500,000 Appeal in Ministerium

ALLENTOWN—At the suggestion of a special committee appointed in May to study Muhlenberg College finances, a special convention of the Ministerium of Pennsylvania has been called for Dec. 11 in the chapel of the college here. Principal item of business will be the consideration of the "conducting (of) an intensive campaign for . . . $1,500,000 with the understanding that the first $300,000 may be used for emergency needs and that co-education will be made a reality when $850,000 is available in cash."

Decision to hold the special session (requiring the attendance of at least 100 clerical members of the Ministerium) was made following a mail vote of the Executive Board late in November. Two other items of business on the agenda of the special session will be the ordination approval of several young seminarians and consideration of the calling of a professor to the faculty of Philadelphia Seminary to succeed Dr. O. Frederick Nolde in undergraduate courses in Christian education.

The Ministerium was warned at its convention in Philadelphia this past summer (*see* THE LUTHERAN, *June 17*) that Muhlenberg College would face a "financial crisis" amounting to approximately $200,000 by April 1954 with a "second" crisis arising in September of next year when an additional $100,000 will be needed.

The Ministerium listened sympathetically last May to straight-from-the-shoulder statements by Muhlenberg Board President George Balmer, upped its allocation to the Allentown institution and authorized appointment of a special committee headed by Dr. Karl Henry to study college needs.

In a 400-word clear and concise report (mailed to all pastors just before Thanksgiving) the committee makes no apology for the present financial straits of the college which, it says, are "due to the accumulated deficit resulting from several years of low matriculation and to the cash requirements for the erection of major capital items for which there was pressing need."

SPECIAL NOTICE

By action of the Executive Board a special meeting of the Ministerium of Pennsylvania and of the Ministerial Session will be held in the Chapel of Muhlenberg College, Allentown, Pa., on Dec. 11, 1953, at 10:30 A.M.

Claude E. Schick,
Secretary of the Ministerium

Some of the present deficit will be wiped out within a year or two when alumni contributions restore cash advanced for the construction of the new Physical Education Building. But even then, the handicap of accumulated deficits . . . will remain.

The raising of a million and a half dollars and the maintenance of the Ministerium's present annual allocation to the college would solve Muhlenberg's financial problems, the committee believes.

From the $1,500,000, emergency needs would take $300,000. Another $100,000 would be used to adapt present buildings for use by women. An estimated $450,000 would construct a new men's dorm for 150 new students. The remaining $650,000 would be utilized in wiping out the college debt, thereby releasing annually the sum of approximately $40,000 now applied to debt service.

Delegates to the Dec. 11 convention will be called on to decide the merits of the committee suggestions. R. T. S.

PENNSYLVANIA:

"Martin" Deserts Downtown for Neighborhoods

PHILADELPHIA—After closing a successful six-week stay at the Stanton Theater in downtown Philadelphia, *Martin Luther* prepared to sweep the neighborhood houses in a continuation of its box office appeal across the country.

At least 10 (perhaps more) neighborhood houses booked the popular film. Dates and the theaters offering the film this month are:

Logan Theater	Dec. 6-12
Strand Theater	Dec. 2- 8
Yorktown Theater	Dec. 2- 8
Lane Theater	Dec. 9-15
Orpheum Theater	Dec. 9-15
Fern Rock Theater	Dec. 2- 8
Savoya Theater	Dec. 2- 8
Benn Theater (West Phila.)	Dec. 9-15
Ardmore Theater (Main Line)	Dec. 9-15
Midway Theater (Kensington)	Dec. 2- 8
Roosevelt Theater (Mayfair)	Dec. 2- 8

In addition, theaters in West Chester (*Warner*), Chester (*Stanley*), Wilmington (*Ritz*), Ambler (*Ambler*), Camden, N. J. (*Stanley*), and several others have just wound up successful engagements. Theater owners estimate that close to 150,000 people have seen *Martin Luther* during its Philadelphia run. (90,000 saw it at the *Stanton*.)

THE PHILADELPHIA Council of Churches in co-operation with the Fels Planetarium is presenting the biblical account of Christmas, Dec. 1-5 and 8-12 at 8:30 P.M. Each program begins and ends with prayer and the singing of carols.

The Rev. William Elbert of St. Matthew's Church, Springfield, accompanied by the choir will be heard on WCAU's "Church of the Air" Dec. 13 at 10 A.M.

NOVEMBER marked the 50th anniversary of Our Saviour Church and the 40th anniversary of the ordination of Pastor P. P. Huyett, who tendered his resignation, due to impaired eyesight. Pastor Huyett has served Our Saviour Church over 30 years.

PASTOR WILTON ERNST of Reformation Church announced that $2,900 is needed by Christmas if the third mortgage is to be burned Dec. 27. Pledge cards returned indicate 14 per cent of the members of Reformation Church will tithe.

SERVICES of rededication of the renovations and improvements which Zion Church has made took place Nov. 15. Dr. Henry H. Bagger, president of Philadelphia Seminary, spoke.

THE BOARD of Christian Education of the Ministerium of Pennsylvania again sponsored the annual "Children's Festival." The theme was "It's for You, Too." Three rallies were held Nov. 21 at St. Michael's Church, Germantown, Tabor Church, and Christ Church, Upper Darby. Children 6 to 12 years of age attended.

DR. ALBERT C. KANZINGER, pastor emeritus of St. Paul's Church, Ardmore, was recently elected honorary trustee and director of the Main Line Federation of Churches of Ardmore. He has been a member of this Family Service Agency and was honored for 32 years of service.

ST. JAMES' CHURCH held dedication services Nov. 8 for the new church house.

GUEST SPEAKERS at Good Shepherd anniversary services Nov. 8 were former Missionary Superintendent A. C. Schenck, former Pastors C. K. Lippard, John W. Doberstein and G. Martin Ruoss. Pastor Theodore L. Fischer announced that the congregation raised $140,000 in pledges toward a new church building, as part of its anniversary celebration.

ADVENT CHURCH has voted to spend approximately $22,000 for plans to build a new parish house.

THE FIRST of two buildings being renovated and remodeled by 73 volunteers of Zion Church, Wilmington, was dedicated recently by the Rev. Robert E. Neumeyer. The second building was dedicated Nov. 2.

Children's Hall" and "Luther's Hall" will upply 14 classrooms which will accommolate 275 Sunday school children and a laily kindergarten for children between the ges of four and five.

Pastor R. M. Swartley, St. Timothy's Church, Fox Chase, reports that a visitation of the congregation for the Church Building Fund was conducted recently by the Kirby-Smith Associates and resulted in a total of $57,500 in gifts and pledges.

St. Paul's Church, Ardmore, will have no 1954 budget. The congregation has adopted the "grace system" for all church funds.

CARL W. WEBER

HAWAII:

Honolulu Church Dedicated Oct. 4

Honolulu—An important event took place Oct. 4 for members of the Lutheran Church of Honolulu when their beautiful new church was dedicated. The congregation gathered before the closed portals of the church where the Rev. Franklin Swanson led the responses. During the service in the church, the lessons from the Old and New Testaments were read by Chaplains Balkan and Hermann. Dr. Edward Spirer, who has been interim pastor during the construction of the new building, preached the dedication sermon.

After the service, the large crowd inspected the educational and social unit where a buffet supper was served by the ladies of the congregation. Seating capacity in the nave is 266, with an open lanai to accommodate overflow crowds. The altar and reredos are of genesro, a South American wood, and the crucifixion is depicted in the stained glass triptych over the altar.

The Rev. and Mrs. Paul Romeis arrived in Honolulu in early November. Pastor Romeis, assistant to the president of California Synod, will be the supply pastor for Honolulu Church until mid-December.

CLARICE ALLPORT

EXIT

story of the week

WHEN PASTOR HAROLD HAAS (St. John's Church, Jersey City) arrived with fellow-pastor friends at All Soul's Church in Jersey City, he explained why he wouldn't be sitting with them at the annual church councilmen's dinner:

"I've got a previous engagement that I couldn't cancel, so I'll sit near the back so I can slip out quietly without disturbing anyone. I despise noisy exits!"

His friends nodded agreement and Pastor Haas claimed a chair close to a door he'd entered.

LATER, when his wrist watch indicated it was time for him to leave for his appointment he waited for an appropriate "break" in the speech being delivered by the Rev. Dale Click, of the ULCA Board of Social Missions, then softly tiptoed towards . . .

. . . suddenly he realized with a start that he'd failed to notice there were FOUR doors—all shut—which offered him a choice of exits. Quickly choosing the one nearest him at the moment, he eased it open . . . only to discover it led to the church basement. He returned quietly to his seat.

After an appropriate wait, he tried a second time . . . at a second door. Hopefully, he opened it, climbed a stairway to . . . a dead end: the men's rest room!

Shaken he descended the stairs, quietly re-entered the hall and slid into his seat to try to work up courage for a third attempt. Minutes later, he arose, tiptoed to the third door, quietly muttering "this better be it!"

It was, apparently, for he thought he could see another door down the dark hall that led outside. Remembering his experience at the second door, he left the third ajar—just in case.

Moments later he slid the outer door open . . . was met by a blast of wind whose wild rush caused the door still ajar to bang shut with a loud and disturbing WHAM!

—DICK SUTCLIFFE

GEORGIA-ALABAMA:

"Martin" Better Than "The Robe"—Atlanta Critic

ATLANTA—The *Martin Luther* film opened Oct. 30 and continued a full week at the 2,040-seat Loew's Grand Theater in downtown Atlanta. The Christian Council of Atlanta endorsed the film and co-operated in providing radio and TV publicity.

The film reviewers of the *Atlanta Journal* and the *Atlanta Constitution* spoke of the film as "an example of how a great film can be produced on a comparatively small budget." Devenport Stewart, film critic of the *Journal,* termed the film "more impressive and stimulating than the cinemascope color production *The Robe* which cost millions of dollars more."

BOYD E. FRY, manager of Loew's Theater, said, "The box office records reveal that the film was a success in Atlanta and I predict that it will continue to draw crowds when it returns to the neighborhood theaters."

The Georgia Press Association sponsored a "Church News Clinic" for some 250 ministers Oct. 23 at the Atlanta Division of the University of Georgia. Dr. Charles Allen, daily columnist of the *Atlanta Constitution* and pastor of Grace Methodist Church of Atlanta, said, "Religion is news. There is an interest in religion today the like of which our country has never seen."

MRS. MARGARET RAGSDALE, church news editor of the *Knoxville News-Sentinel,* told the ministers what the newspaper expects of them. Dr. Louis D. Newton, pastor of Druid Hills Baptist Church, spoke on "What the Church Wants in the Way of News." The one-day clinic also dealt with "methods of preparing church news for the newspaper."

METHODIST BISHOP G. Bromley Oxnam speaking at a joint Reformation Day service sponsored by the Protestant churches of Atlanta at the municipal auditorium said, "The virus of communism cannot live in an atmosphere of Protestant freedom."

Bishop Oxnam warned that the fundamental American principle of separation of church and state would be violated if an ambassador were sent to the Vatican.

"Contrast the Protestant countries and their religious tolerance with the Roman Catholic dominated countries and their intolerance . . . look to South America for an example," said the Methodist bishop.

ROMAN CATHOLIC Bishop Francis E. Hyland of the Savannah-Atlanta diocese complained that "Bishop Oxnam sought to sow seeds of bitterness and ill will among the churches of Atlanta."

ST. PAUL'S CHURCH, Mobile, Ala., has fully paid in four years the mortgages to the Board of American Missions on its church plant which were scheduled to run for 24 years. Dr. Charles E. Fritz and Pastor W. H. Lefstead conducted the mortgage-burning ceremony Nov. 8. The same day the congregation launched an appeal for a parish house to cost $56,000.

PASTOR GEORGE F. HART of St. Mark's Church, Huntsville, Ala., reports that this mission congregation organized just two years ago sent in this year subscriptions to THE LUTHERAN numbering 115 per cent of its membership. Last year the subscriptions were only 100 per cent.

MISS CATHARINE JURAM, children's secretary of the Board of Parish Education, spoke Nov. 8-9 in Atlanta at Peachtree Road Church, Redeemer Church, and St. John's Church on the new ULCA children's program.

PAUL I. FOLKEMER, president of the Lutheran Laymen's Movement, spoke on "Christian Stewardship" at the Northern Conference of synod and Brotherhood held Oct. 12-13 at Peachtree Road Church, Atlanta. New conference officers are: Dr. C. K. Derrick, president; the Rev. Dexter Moser, vice president; the Rev. Frank C. Jones, Jr., secretary-treasurer.

FRANK C. JONES, JR.

CALIFORNIA:

Yreka Greets DPs; Synod to Meet Feb. 1

MT. ZION CHURCH, Yreka, recently was surprised by the arrival of a DP family from Germany.

Through a misunderstanding regarding arrangements, the family arrived unexpectedly, but the congregation rose to the emergency and found a home for the DP arrivals. This is the first DP family in the area.

Among the pastors: CLARENCE NAUGLE is now serving as assistant pastor of Trinity Church, Long Beach . . . H. PAUL ROMEIS is visiting churches in Hawaii and serving the Honolulu Church until mid-December . . . SEMINARY STUDENT ROBERT KARSTEN, serving as interne at Grace Church, Phoenix, Ariz., has had to return to his home in Wichita, Kan., because of illness.

OVER 300 Luther Leaguers gathered at First Church, Glendale, recently for their fall convention and listened to the Rev. Charles Foelsch, president of Pacific Seminary.

Synod will hold its annual meeting beginning Feb. 1, at Trinity Church, Long Beach, with the adoption of a new constitution and many other important items of business to be considered.

ST. LUKE'S CHURCH, Huntington Park, recently had one of its young people honored when Marilyn Ashley was chosen as the outstanding girl from a Huntington Park church of any denomination for participation in religious work.

GROUND-BREAKING SERVICES for a new Sunday school building were held recently at Alhambra when Our Saviour's Church began construction on its second building. Sunday school attendance has doubled since the first permanent building was erected 18 months ago.

Douglas Toepel, completing an orientation course at Pacific Seminary, has been called to serve Temple Church, San Francisco.

HOWARD LOGAN

PEOPLE

JAMES LINDSAY ALMOND, prominent Virginia Synod layman, was successful earlier this month in retaining his post as attorney general of the Old Dominion State, running up a 75,000-vote plurality (2-to-1) over his Republican opponent. Judge Almond garnered almost as many votes as the Byrd-backed Thomas Stanley who captured the governorship against the strongest Republican bid in history.

The Rev. GLENN WAMPOLE, pastor of Zion Church, Bristol, Pa., was credited, along with another (Baptist) pastor and the burgess of the community with settling a three-month-old strike at the Manhattan Soap Company where 350 people had walked off their jobs. The trio, newspapers reported, succeeded where hardened mediators had failed.

SAMUEL H. HECKMAN, prominent ULCA layman of Johnstown, Pa., and president of Penn Traffic, the city's largest department store, has been named the recipient of the 1953 Good Neighbor Award of Johnstown's Good Cheer Club. The citation to the 81-year-old merchant read in part "We also know him as a real Christian gentleman, who has been just as prominent in the faith of his choice as he has been in other community activities."

CHARLES A. WHITTEN, director of the choir of Luther Place Memorial Church, Washington, D. C., was the recipient of a National Lutheran Chorus scholarship this past summer. He attended the Christiansen Choral School at Lake Forest, Ill., during August.

MRS. RENATE SCHOENBERG has been appointed social case worker of the Lutheran Mission Society, Washington, D. C., coming from Springfield, Ohio, where she did similar work. Mrs. Schoenberg came to this country from Germany in 1949. She holds a master's degree in social sciences from the University of Breslau and has done postgraduate work at Ohio State University.

DISTRICT OF COLUMBIA:

Ground Broken for St. Peter's Church

GROUND-BREAKING CEREMONIES were held on Nov. 1 for the new St. Peter's Church, Washington, D. C. Cost of the building program will be $400,000 and the structure, designed by McLeod and Farrar, will be constructed on a two-acre lot along Michigan Avenue.

CORNERSTONE of a $215,000 parish education building at St. Luke's Church in suburban Silver Spring, Md., was laid Nov. 1. The two-story structure will bring the church's number of classrooms to 18. Studies for the pastors, a church office and enlarged kitchen are provided, also additional seating room in the church.

JOHN J. NORDBERG, assistant chief accountant in the Federal Communications Commission, was elected president of the Washington District Brotherhood. Mr. Nordberg is a member of Reformation Church. Others elected were Fred McClelland of Holy Comforter Church, vice president; Gilbert Major of Zion Church, secretary; and William Coulter of Luther Place Memorial, treasurer.

DR. OSCAR F. BLACKWELDER has celebrated his 20th anniversary as pastor of Reformation Church. The present church building was dedicated less than two years after his arrival, and this past spring a new parish building was dedicated. Two missionaries supported by the Sunday school, Dr. and Mrs. Hajime Inadomi of Osaka, Japan, have been recent guests. Behind the visit is a lifetime of close friendship between Dr. Inadomi and Dr. Blackwelder, having been schoolmates at Roanoke College and Southern Seminary.

THE NATIONAL LUTHERAN CHORUS is sponsoring scholarships for music directors in the Washington area for study at choral schools in various centers. The choice of school will be left to the recipient, with the chorus providing a roster of schools maintaining acceptable standards. The scholarships have a value up to $250, and the winners will be announced at the chorus' Christmas concert Dec. 7.

RUTH I. BLACKBURN

FLORIDA:

300 Lutherans on Gainesville Campus

THE REV. WILLIAM C. KAISER, pastor of Our Saviour's Church, Gainesville, estimates that there is a Lutheran population of over 300 on the campus of the University of Florida. Fifty-three per cent of our church's membership is connected with the university, either as students or as faculty members. A Lutheran Student Association has been organized, and its members are looking forward to the beginning of a college choir. Pastor Keiser completed his first year as pastor of Our Saviour's Church Oct. 4. During this year accessions to adult membership were 35, and 21 children were baptized.

GRACE CHURCH, Lakeland, held a preaching-teaching mission recently. Taking part in this evangelism project were Judge Victor O. Wehle, Dr. Henry V. Kahlenberg, Dr. William C. Schaeffer, Jr., Dr. A. J. Holl.

THE STATE BROTHERHOOD has recently organized the Northern Florida Gulf Coast and Southern Conferences. Two of them have held recent retreats with excellent results.

EPIPHANY CHURCH, Miami Beach, doubled its August church attendance over the same month of one year ago. Plans are now being drawn for a new church which the congregation hopes to get under way early in 1954.

THE REV. LYNN WILFRID, formerly of St. Luke's Church, Dunellen, N. J., now mission developer at New Smyrna Beach, had an attendance of more than 60 at the first service Sept. 27.

THE *Martin Luther* picture was premiered

in several Florida cities the first days of December.

ST. JOHN'S CHURCH, Jacksonville, observed the 25th anniversary of the services of its pastor, Dr. C. F. H. Krueger, Oct. 6. Appropriate gifts were given.

THE 25TH ANNIVERSARY convention of the Florida synodical Missionary Society was held in Trinity Church, Jacksonville (where it was organized), Oct. 14-16. Synod President Royall A. Yount, addressing the convention, emphasized the challenge of Florida as a home missions field. Mrs. W. A. Voss, General Society representative, delivered the address at the convention banquet.

APPROPRIATED from the society's home mission gift fund was $250 each to ST. JAMES', Jacksonville, and the missions being developed at HOMESTEAD and NEW SMYRNA BEACH. An operation's budget of $800 was adopted. Officers elected included Mrs. Victor Wehle, president.

W. E. PUGH

IOWA:

Evangelism Promotes Synodical Causes

DES MOINES—Evangelism is advancing the causes of synod both spiritually and numerically. Over a thousand calls were made by 14 congregations, resulting in 69 transfers, 163 enrollments for adult instruction, 60 infant baptisms, 70 church school scholars, and 250 people who promised to be more faithful in church membership responsibilities.

Two Social Missions secretaries and the evangelism committee directed the project from Sept. 27 to Nov. 1. Referring to the return of lapsed members for Holy Communion, Dr. E. A. Piper, pastor First, Fairfield, said, "It really was more like an Easter Communion; 225 communed this fall (Oct. 4) as compared with 165 a

Synod Centennial Celebrated

IOWA SYNOD leaders, shown here during rally conducted in St. John's Church, Des Moines, earlier this fall, have set themselves high goals for their 1954 Centennial Celebration. Included are: 100 per cent payment plus of benevolence, the raising of $25,000 for the development of new home missions on the territory of synod, the expansion of student work among students in non-Lutheran colleges and universities, the winning back of lapsed members, and a 10 per cent gain in membership of Iowa Synod. Led by Iowa Synod President Alfred Beil (left, fifth row), synod is already noting effects of its evangelism emphasis (see story above)

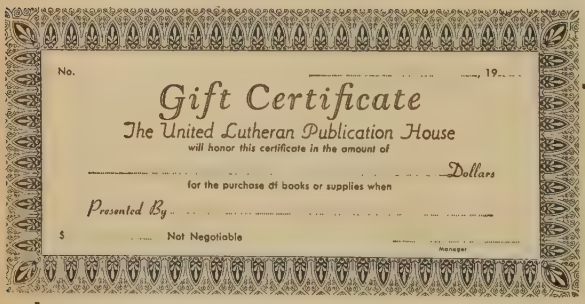
year ago." The results cheered everyone.

Chairman Ralph Eckard, pastor First, Newton, encouraged the congregations of synod by stating in his report, "I am glad to be identified with this program. This is one of the finest things which has happened in synod's history, for we are going back to the basic principal of the man in the pew witnessing to the man who will sit in the pew."

PROGRESS REPORTS are sent by the congregations to synodical headquarters at the end of each month. A tabulation revealed that 1,822 more worshipers attended church services this October than a year ago. The gain in Sunday school attendance was 415 per Sunday. The Rev. Eugene Harrison, chairman of the centennial committee, said, "The purpose of the progress reports is to get all the members of synod to think and work as a unit. Co-operative results make congregations more objective on a synodical level. Rightly understood, smaller congregations are encouraged by achievements in the larger co-operative program."

MRS. FREDERICK J. WEERTZ was elected to the National Board of Management and the National Executive Committee of the Department of the United Church Women, and was also made chairman of the Race and Cultural Committee of the National Board, at the National Assembly held in Atlantic City, recently.

A CO-OPERATIVE PROGRAM for students at non-Lutheran institutions is under consideration in Iowa. The synod and district presidents of Lutheran groups met Dec. 1 at the Lutheran Foundation, Ames, Iowa, for the purpose of studying a co-operative financial program. These church leaders met last spring and formulated a co-operative program to underwrite the cost of maintaining a professor at the school of religion on the campus of the University of Iowa. Dr. George W. Forell was nominated. It is expected that the necessary clearance will be completed at the university in time



When in doubt, give a U.L.P.H. Gift Certificate

Publication House Gift Certificates may be purchased for any amount and are redeemable in merchandise from our wide assortment of Christmas gifts. Simply tell us how many certificates you wish, the amount of each and the name and address of each person for whom you want a Gift Certificate. Enclose your check or money order for the amount required and we'll send the certificates to you by return mail—or if you wish, we'll send them directly to the person for whom intended.

Order From Your Nearest Store

UNITED LUTHERAN PUBLICATION HOUSE

1228 SPRUCE STREET, PHILADELPHIA 7, PA.

Chicago 11, Ill. Pittsburgh 22, Pa.
Columbia 1, S. C. Baltimore 1, Md. Los Angeles 5, Calif.
New York 7, N. Y. Kitchener, Ontario, Canada Austin 1, Texas Des Moines 9, Iowa

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

for him to become a member of the staff of the school of religion early in 1954.

DEDICATION SERVICES are being planned by three congregations: FIRST, Newton, is completing a $35,000 education unit; MEMORIAL, Nevada, is already using a part of a new $75,000 church school building; and TRINITY, Sioux City, expects to complete a $125,000 parish house by Jan. 1.

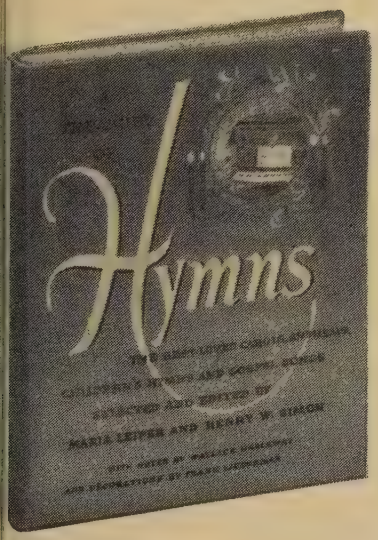
IOWA REGIONAL home missions committee met at First Church, Des Moines, Nov. 5. Requests for mission areas were granted to the following synods: AELC, one; Augustana, two; ELC, one; and ULCA, five.

DR. ELWOOD BOWMAN met recently with pastors and church councils representing five congregations. His agenda included the approval of church building plans, counseling on the purchase of building sites, offering suggestions for the purchase of parsonages, and projecting plans for mission development in the future. Congregations visited were: St. Mark's, West Des Moines; St. Matthew's, Davenport; Faith, Eldridge; St. James, Bettendorf; and Trinity, Pleasant Valley.

THE REV. FRED LUDWIG, member of the Board of American Missions, visited synod headquarters in Des Moines, Nov. 17, meeting with church leaders to explain the board's new program to find congregations that could assist financially in sponsoring new congregations.

PROGRESS IN SYNOD continues in the form of installations, dedications, and ground-breaking services. Recently, the president installed the Rev. W. F. Furman as pastor of St. Matthew's, Davenport; new art glass windows were dedicated at Central, Mason City; and a ground-breaking service was conducted for the new $125,000 church building, St. Mark's, West Des Moines.

A CALIFORNIA PASTOR was called to Unity Church, Des Moines, and began his ministry by conducting the Thanksgiving Day service. THE REV. WALTER SABINS comes from St. James', Richmond, Calif. Burlington, Iowa, is his home city. ALFRED J. BEIL



A TREASURY OF HYMNS

Selected and Edited by
Marie Leiper and Henry W. Simon

An ideal Christmas gift, this book contains the complete words and music for 296 of the best-loved hymns, carols, anthems, children's hymns and gospel songs, all handsomely printed and decorated in color on every page. The TREASURY OF HYMNS is particularly unusual in that each page measures 8⅜" x 11¼" —which means that the hymns are printed in sheet music size! A TREASURY OF HYMNS is not a church hymnal; it represents no particular denominational point of view. This collection of old favorites is a delight to any Christian home.

By mail $6.15 **$6.00**

United Lutheran Publication House
1228 SPRUCE STREET, PHILADELPHIA 7, PA.

860 N. Wabash Ave. Chicago 11, Ill.
610 Smithfield St. Pittsburgh 22, Pa.
1233 Hampton St. Columbia 1, S. C.
17 W. Franklin St. Baltimore 1, Md.
3103 W. Sixth St. Los Angeles 5, Calif.
17 Park Place New York 7, N. Y.
237 King Street W. Kitchener, Ontario, Canada
219 W. Sixth St. Austin 1, Texas
805 Locust St. Des Moines 9, Iowa

WESTERN NEW YORK:

New ULCA Mission Started in Lewiston

BUFFALO — Another Western New York mission field held its first service Nov. 15 under the direction of home mission developer Howard A. Lenhardt. Located in Lewiston just a few miles northeast of Niagara Falls, preliminary surveys show that over 150 Lutheran families and numerous unchurched people are in the immediate area to be serviced by this congregation. A Sunday school of 70 has already been established and a confirmation class is soon to get under way.

Zion Church, Niagara Falls, under the guidance of Dr. Arthur Schmoyer, pastor, is assisting in the planting of this newest mission on the Niagara Frontier, especially by entering into an option to purchase an Episcopal church, which congregation is soon to relocate in another area of the city. At present both congregations are using the church building for services.

AFTER 25 years a $60,000 mortgage was burned recently in Redeemer Church, Rochester. The congregation now plans to build a new parish house.

AN EIGHT-MONTH effort to get 84 necessary signatures to overcome zoning restrictions for the building of a church has failed, and St. John's Church, Buffalo, in its plan for relocation is currently searching for a new site.

> Pastor Martin J. Hoeppner reported that the people in the neighborhood of the proposed location said . . . "we don't want any church here" . . . "there are too many churches now" . . . one man even said . . . "I don't want to be awakened on Sunday morning with the ringing of church bells" . . . and the nearby Community Church said . . . "your people should come and join our church."

In the meantime interest in the congregation runs high and for the 240th consecutive month (20 years) new members were again received. During this period 1,164

WANTED

Woman or man and wife to manage small Lutheran home for the aged. Beautiful surroundings, near Philadelphia. Comfortable private living quarters and reasonable salary. Fine opportunity for Christian service. Reply to Box 6, The LUTHERAN.

Monroe FOLDING BANQUET TABLES

If you are on the Kitchen Committee of some Church, Lodge, Club, School, etc., in your town you will be interested in this modern Folding Banquet Table. Write for Catalog and special discounts to institutions and organizations.

THE MONROE COMPANY 30 CHURCH ST. COLFAX, IOWA

Noted Commentary on the International Bible lessons for 1954

PELOUBET'S SELECT NOTES

80th VOLUME

Invaluable to pastors, teachers, Bible students. Complete with maps, copies of famous paintings & index.

by Wilbur M. Smith, D.D.

$2.75 at all book stores

W. A. WILDE CO., Boston, Mass.

eople have come into the congregation of which number 773 are actively a part of he church today, with six of the 12 church ouncilmen coming from this group.

REFORMATION CHURCH, Rochester, sent heir college students back to school with special Sunday morning breakfast and ervice of rededication. In observance of s 85th anniversary Dr. Frederick R. Knubel, president of synod, and Dr. Franklin Clark Fry were guest preachers in November.

THE 21ST ANNUAL Lutheran Leadership Training School held in Reformation Church, Rochester, presented, in addition to the regular credit courses, a series of lectures by noted church leaders: Dr. Knubel; the Rev. William M. Horn, Board of Parish Education; Dr. David M. Delo, president of Wagner College; the Rev. John

NEW! The GORHAM Colonial

Enhance your altar with the classic simplicity of this superb new design. These altar appointments come in two attractive finishes. Your church may select the highly-polished bright finish, a long-standing favorite, or a soft, lustrous satin finish, particularly pleasing under modern lighting conditions. All the bases are of spun brass construction.

CROSS	27"	(NXB4505)	$80.00
VASES	10¾"	(NXV4507)	$80.00 per pair
CANDLESTICKS	13"	(NXC4506)	$105.00 per pair

Specify Finish Desired • All Brassware Lacquered

THE FINEST IN ECCLESIASTICAL ARTS

UNITED LUTHERAN PUBLICATION HOUSE

1228 SPRUCE STREET, PHILADELPHIA 7, PA.

860 N. Wabash Ave. Chicago 11, Ill.
610 Smithfield St. Pittsburgh 22, Pa.
1233 Hampton St. Columbia 1, S.C.
17 W. Franklin St. Baltimore 1, Md.
3103 W. Sixth St. Los Angeles 5, Calif.
17 Park Place New York 7, N. Y.
219 W. Sixth St. Austin 1, Texas
805 Locust St. Des Moines 9, Iowa
237 King Street W. Kitchener, Ontario, Can.

VISIT MESSIAH'S

Great New Church
For A New World

Philadelphia's Crossroads
Broad and Boulevard (4400N)
SERVICES
10 A.M. 11 A.M. 7:30 P.M.
Dr. Ross Stover

JACKSONVILLE, FLORIDA

(The Gateway City)
ST. MARK'S LUTHERAN CHURCH
3976 Hendricks Ave., Rt. 13
Paul K. Nordsiek, Pastor
invites you to
Worship Services 8:30 & 11:00 A.M.
Sunday School (all ages) 9:45 A.M.

The **LUXWOOD** ALL PURPOSE
FOLDING TABLE

HARD MIRROR-LIKE TOP
Resists Heat and all Liquids

Easy To Handle
Quality Built . . . for Longer Service
WRITE FOR DETAILS NOW!

BANQUET and other sizes

So Low In Cost Too!

Manufactured Exclusively by
The JAMES P. LUXEM CO.
3348 Lincoln Street, Franklin Park, Illinois

WORSHIP CENTER

Combination hardwood plywood construction with natural birch or oak stain finish.
Furnished with IHS symbol, or with cross on panel. Brass and wood altarware, dossals and special altars also available.

For information, write to—

DELONG, LENSKI & DELONG
CHURCH FURNITURE • RENOVATIONS • LIGHTING
CARPETING • CHAPEL CHAIRS
1505 Race Street, Philadelphia 2, Penna.

WESTERN NEW YORK . . .

L. Yost, Jr., enlistment secretary of the Board of Foreign Missions; and Dr. Paul C. Empie, of the National Lutheran Council.

EARLY IN OCTOBER 36 members of the Luther League, Young Adults and Evangelism Committee of Concordia Church, Buffalo, made a neighborhood survey of more than 800 families in two hours. Pastor Henry T. McKnight said that the results showed the general neighborhood of the church to be more than 50 per cent Roman Catholic and that the past two years brought a large influx of colored people.

FRANKLIN L. JENSEN

ROCKY MOUNTAIN:

Student Foundation Set Up in Colorado

DENVER—A Lutheran Student Foundation has been organized in Colorado; its purpose to promote the work among students in the colleges and universities. The work will be supported through congregational and individual contributions, of which one of the first was a check for $400 from Messiah Church, Denver.

First project is partial maintenance of Seminarian Intern Ludwig Siqueland, in Boulder.

HOLY CROSS CHURCH, Wheat Ridge, has completed its new parsonage.

SYNOD PRESIDENT JOHN F. FUTCHS preached at Belen, N. Mex., Nov. 22, and is making an exploratory tour of that "Land of Enchantment," where urgent building projects are being planned by Pastors Dale Knudsen (Los Alamos) and Leeland C. Soker (Albuquerque).

SYNODICAL LUTHER LEAGUERS are planning two big midyear rallies, one in Albuquerque, another in Denver, both during last week in December.

ATTENDANCE and interest at the Youth Camp have grown so much that Shadybrook Ranch facilities are inadequate and a new site has had to be secured. It is

Trojan Ranch, west of Boulder, a beautiful spot overlooking the Continental Divide and the Arapahoe Glacier, and has very needed facility for caring for over 50 campers. Pastor Burnell Peterson, St. Paul's Church, Denver, is to be camp director next year.

EL PASO LEAGUERS report large attendances in their home meetings. Servicemen from Fort Bliss and Biggs Field attend and co-operate in activities.

AFTERGLOW of Reformation festivals still shines in Denver . . . First came the *Martin Luther* film, shown at Aladdin Theater four weeks. Manager said, "One of the best we ever had. The film itself was wonderful . . . the attendance was outstanding . . . very comment favorable" . . . NEXT CAME the All-Protestant observance of the Reformation Festival in the Civic Auditorium 7–8,000 attended. Bishop William C. Martin, president of the NCCC, paused in his sermon to strongly urge every one to be sure to see *Martin Luther* . . . NLC CHURCHES held their joint Reformation service in an Augustana church, 800 present.

THERE WERE "big days" at Epiphany Church, Denver, Nov. 13-15—15th anniversary dedication of a new pipe organ, chancel rail, altar picture; also 20th anniversary of pastor's ordination and wedding.

IT TOOK TWO presidents of synods to celebrate the 15th anniversary of the founding of Epiphany Church, Denver, Nov. 15. President John F. Futchs gave the address and greetings from synod at the congregational social evening. The other president of synod was Dr. Lawrence H. Steinhoff of the Pacific Synod. Without him there would have been no Epiphany Church; he was its founding pastor back in 1938.

"MANY PASTORS and churches are neglecting our servicemen overseas. I have seen many of them and know something of their difficulties and problems. They need our constant encouragement, love and faith." So said Pastor H. R. Gregerson speaking to the Denver ministers of the NLC.

OLIVER F. WEAVER

When in SAN FRANCISCO
VISIT HISTORIC
ST. MARK'S LUTHERAN CHURCH
"Founded 1849"
1135 O'FARRELL STREET
Service 11 a.m. Vespers 7 p.m.
J. George Dorn, D.D., Pastor

In NEW YORK worship at
HOLY TRINITY LUTHERAN CHURCH
Central Park West at 65th Street
Robert D. Hershey, Pastor
9:00 A.M.—MATINS
11:00 A.M.—THE SERVICE
Musical Vespers as announced in local papers.

THE FIRST ENGLISH LUTHERAN CHURCH

3119 W. Sixth St., Los Angeles 5, California
ALBERT B. SCHWERTZ. D.D., Pastor
Morning Worship, 11:00 O'clock

IN MIAMI
St. Paul's Lutheran Church
3360 W. Flagler St., Miami, Florida
Carsten H. Ludder, Pastor
Sunday Worship 9:30 and 11:00 A.M.
Sunday School 9:30 A.M.

Visit St. Paul's The Downtown Church in
DENVER, COLO.

16th at Grant
(1 block north of Capitol)
SERVICES
9:15 and 11:00 A.M.
SUNDAY SCHOOL
9:15 A.M.
Dr. Elmer W. Harner
Pastor
Rev. Burnell J. Peterson
Asst. Pastor

DECEASED

Rev. Edgar V. Nonamaker

The Rev. Edgar V. Nonamaker, retired pastor and former president of the Nova Scotia Synod, died at his home in Bridgewater Oct. 11. He was 68.

Born in Bedminsterville, Pa., he was graduated from Muhlenberg College in 1905 and Philadelphia Seminary in 1912. Ordained in 1912, he served in parishes in Northfield (until 1921) and Mahone Bay, Nova Scotia (until 1943). He served as president of the Nova Scotia Synod from 1921 until 1927.

Surviving are his wife, Mrs. Erna Nonamaker, of Bridgewater; three daughters, Mrs. Ruth MacKennen of Halifax, Mrs. Helen Shaw of Petitcodia, and Mrs. Hilda Kelley of Bridgewater; and a son, Dr. Paul Nonamaker, a surgeon in Halifax, and also 10 grandchildren.

THE LANKENAU SCHOOL
Boarding and Day School for Girls.
Pre-School through High School
• **Fully Accredited** • **Beautiful Campus**
• **College Preparatory or General Courses**
Write
Sister Lydia Fischer
3201 West School House Lane. Phila. 44, Pa.

THE HOTEL RITZ
701 Third Ave. So., St. Petersburg, Fla.
A very pleasant small resort hotel, with private bath, steam heat and parking
Moderate rates
Write for Reservation and Information

Clara Maass Memorial Hospital
(Lutheran Memorial Hospital)
School of Nursing
Three-year accredited course,
School affiliated with Upsala College.
Applications now being considered for September 1954 and 1955
For full information
Write to
Director of Nursing
CLARA MAASS MEMORIAL HOSPITAL
Newark, New Jersey

PACIFIC LUTHERAN THEOLOGICAL SEMINARY
The One and Only Lutheran Seminary in all the Vast West
Prepares College graduates for full-time Christian service, primarily in the ministry.
Spring undergraduate quarter begins March 1, 1954
For application form, catalog, etc. write to
Charles B. Foelsch, Ph.D., President
2770 Marin Avenue
BERKELEY 8 CALIFORNIA
CHRISTIAN PEOPLE EVERYWHERE: our "missionary" Seminary on the spiritually needy West Coast appreciates your prayers, and your gifts.

CHANGES OF PASTORATE

CENTRAL PENNSYLVANIA

BOCK, HOWARD W. From St. James' Church, Ashland, Pa. To Windsor Park parish, Pa.

LAU, IRVIN M. From St. Paul's Church, York, Pa., assistant pastor. Retirement. (Dec. 31.)

TRUMP, PAUL A. From chaplaincy. To St. John's Church, Catawissa, Pa.

WAGENBACH, PARK L. From Grace Church, Mount Carmel, Pa. To Christ Church, Westmont, Pa.

WILSON, JOHN E. From St. Andrew's Church, Carnegie, Pa. To New Kingstown parish, Pa.

WILSON, LLOYD. From Gettysburg Seminary (student). To Orrstown parish, Pa.

MIDWEST

HARTMAN, BURNELL. From Covenant Church, Brooklyn, N. Y., assistant pastor. To St. John's Church, Ohiowa, Nebr., and St. John's Church (rural), Ohiowa, Nebr.

NEBRASKA

WEITZENKAMP, L. C. From English Church, Iowa Falls, Ia. To St. John's Church, Leigh, Nebr.

NORTH CAROLINA

YOUNT, C. N. From Faith Church, Faith, N. C. To Church of the Atonement, North Wilkesboro, N. C.

NIGHT LIGHTS FOR CHRISTMAS

Angel Chorus Night Light

A decorative addition to your child's bedroom symbolizing the heavenly protection which is his at all times. Three little angels, hands folded in prayer guard the base of the candles. The yellow bulb has a detachable plastic halo which is translucent and reflects the gleam of the lamp. Underwriter's Laboratory inspected and approved.

(NM32L) $2.75; by mail $3.00

Bed-Time Prayer Night Light

This double-purpose night light serves effectively both as a prayer reminder and as a dim nursery light. Hangs on the wall like a picture. Gaily colored and made of safe durable plastic of the non-breakable sort. Protective backing can be removed to replace the standard six-watt bulb, when necessary. Long white cord. Underwriter's Laboratory inspected and approved.

(NMW5540) $3.95; by mail $4.25

UNITED LUTHERAN PUBLICATION HOUSE

1228 SPRUCE STREET, PHILADELPHIA 7, PA.

860 N. Wabash Ave.
Chicago 11, Ill.

610 Smithfield St.
Pittsburgh 22, Pa.

1233 Hampton St.
Columbia 1, S. C.

17 W. Franklin St.
Baltimore 1, Md.

3103 W. Sixth St.
Los Angeles 5, Calif.

17 Park Place
New York 7, N. Y.

237 King Street W.
Kitchener, Ontario, Canada

219 W. Sixth St.
Austin 1, Texas

805 Locust St.
Des Moines 9, Iowa

IN CONCLUSION . . . . . .

WHEN YOU CONSIDER that the amount the United Lutheran Church asks us for its work in 1953 is only $5.41 per member, it does seem that we should manage to measure up. Last year we didn't. The average offering which reached the ULC treasury was $4.80.

The amount you give for "benevolence" (the "red" side of the weekly offering envelope in most congregations), is sent by your congregation to the treasurer of your synod. Synods use from 30 to 50 per cent of this for their work (average is 38 per cent). The rest is sent to the United Lutheran Church treasurer for home and foreign missions, education, pastors' pensions, and all the rest of the ULC work.

Last year the ULC members gave an average of $7.71 in "benevolence," of which synods used $2.91 and forwarded $4.80. But that was 68 cents short of meeting the goal the church had set for its 1952 program. It's always possible for the church to economize—by reducing the number of new congregations organized or cutting the number of schools and medical centers on foreign mission fields. This is painful economy, also dangerous.

THIS YEAR it seems we are coming close to $8 in the "benevolence" average for the year, with the United Lutheran Church assured of about $5 per member as its share. The goal is $5.41. It would be encouraging and thrilling to all who are at work in the ULC program if this year—for the second time in our church's history—we could reach the full goal.

It looks simple. If each church member puts an extra half-dollar in his "benevolence" offering this month, the goal is reached. Since some members don't read THE LUTHERAN, and may not know about this, the rest of us might put in $1 or even $5. It would not be a serious sacrifice for us, but it would make us real shareholders in the results of the year's effort which THE LUTHERAN will announce in the Feb. 3 issue (the church sets Jan. 20 as the deadline for synods to send in their 1953 funds).

Perhaps I'd better explain that in 1954 the ULC goal jumps from $5.41 per member to $6.10. Last year our church convention decided we must ask for more money, especially for establishing new congregations in the United States and Canada. It will be a struggle to reach the $6.10, since $4.80 is the highest we ever got before this year. I'm not a pessimist, but I suspect we shall not achieve 100 per cent of the goal in 1954. But this year we surely can.

WHY? WHAT DIFFERENCE does it make whether we save out a few half-dollars we ordinarily spend for personal satisfactions and give them to the enduring work of the church? Whose money is it that we have? Where did we get the strength and cleverness to earn it? To whom do we belong? Why are we alive?

You know all the answers. The answers are all in one word—God. The fact that we know that name, and that our faith and hope and love are all born from it, is the reason that half-dollars should go in our envelopes next Sunday.

Suppose 100,000 readers of this paper give an extra 50 cents apiece for benevolence each Sunday this month. That would practically guarantee reaching the church's 1953 goal. It isn't often we have the possibility of a practically painless way of reaching a great objective.

—ELSON RUFF

Our Hopes and Aspirations

Lutheran Mutual is happy at this season in the knowledge that our Lutheran people have more security and comfort than at any time in the past.

Our Company is interested, however, not just in the material aspects of life, but in the hopes and aspirations of men and women. When the haunting fear of the homeless is removed; when the problem of security in old age is met well in advance, then good citizens can give their attention to other worthwhile things.

With satisfaction, yet with humility, we realize that many Lutheran families will have a merrier Christmas this year because of what our representatives have done for them.

Best Wishes for a Blessed Holiday Season to Our People Everywhere.

Serving Lutherans SINCE 1879

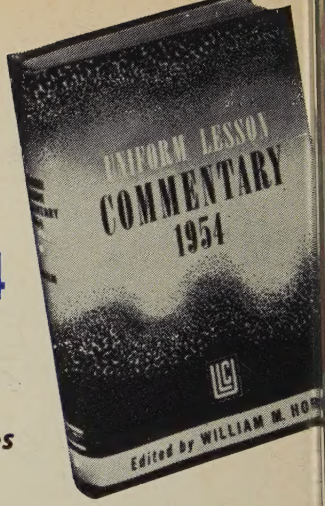
Lutheran Mutual LIFE INSURANCE COMPANY

HOME OFFICE • WAVERLY, IOWA

It's not too late to order

the

UNIFORM LESSON COMMENTARY 1954



Especially for Users of the Augsburg Uniform Series

Here is the first annual edition of a commentary on the Inte national Sunday School Lessons for Teachers and Pupils. This one r source book contains all the information necessary to do a better jo of teaching. The UNIFORM LESSON COMMENTARY makes use the newer teaching methods to present and preserve the timele truths of the Bible. You will welcome this addition to your course instruction which keeps pace with the recent developments in religio education. Every Sunday, let four prominent twentieth-century Bib scholars help you present the lesson to your class. **$2.75**

THE AUTHORS

The Rev. A... Keck, Jr.

The Rev. C... Ph.D.

The P...

The ...

Wi...

The Library
Pacific Lutheran Seminary
2750 Marin Ave
Berkeley 8 Calif
Free

Order Your Copies Now from the Lutheran Bookstore Nearest You

THE UNITED LUTHERAN PUBLICATION HOUSE

1228 SPRUCE STREET, PHILADELPHIA 7, PA

860 N. Wabash Ave. Chicago 11, Ill.
610 Smithfield St. Pittsburgh 22, Pa.
1233 Hampton Columbia 1, S.
17 W. Franklin St. Baltimore 1, Md.
3103 W. Sixth St. Los Angeles 5, Calif.
Place ...N. Y.
237 King Street W. Kitchener, Ontario, Cana
... Sixth St. Texas
805 Locust St. Des Moines 9, Iowa